

SAD DARSHANAM

43 Verses

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Summary

Lecture 1

1) One Brahman appearing all the time as Triputi... Jiva / Jagat / Ishvara.

- Gold... Ring / Bangle / Chain.

2) Perceptions continue as 3 :

- Understood as one... Samsara problems go away.

3) Lord Shiva destroys :

- Devotee notion / Fear notion.

4) Ahamkara creates Bheda Jiva / Jagat / Ishvara :

- Ahamkara is born out of ignorance.
- Notion is born out of ignorance.
- Ahamkara notion is destroyed, Aham remains.

5) Adhishtanam of Jiva / Jagat / Ishvara is called Sat :

- (Jiva = Ahamkara - Philosophically)

6) Ishvara :

- = Adhishtanam of Jagat object and Jeeva subject (Dvaitam)
- = Constituent of Triputi - Jiva / Jagat / Ishvara.

7) Ishvara has infinite power to manifest as variety of names and Forms.

- Jiva and Jagat = Name and form - Observed.
- Ishvara = Substance - Observer

Problem :

- Not perception of 3 but understanding as 3 different...

Solution :

- Remove Agyanam and discover oneness.

8) Enquire into Jeeva... one of 3.

Lecture 2

Method of Analysis :

Sruti	Yukti	Anubava
Gita, Upanishad, Brahma Sutra	Logic	Experience Waking / dream / dream sleep

Verse 1 :

satyapatyayah kim nu vihaaya santam
hrridysha chintarahito hrridakhyah |
katham smaramastamameyamekam
tasya smritistha drridhaiva nishtha || 1 ||

सत्प्रत्ययाः किन्नु विहाय सन्तं?
हृद्येष चिन्तारहितो हृदाख्यः।
कथं स्मरामस्तममेयमेकं?
तस्य स्मृतिस्तत्र दृढैव निष्ठा ॥१॥

Independent of something that exists within you, can you have notions of Existence? The Pure Reality can be located at the seat of consciousness (known as the heart) within yourself when the mind is free of thoughts. How is one to remember that One (Ultimate Reality) which cannot be measured or cognized by the mind? By its remembrance alone, you will be seated firmly in the Ultimate reality. [Verse 1]

- Brahman = Adhishtanam of Jiva / Jagat / Ishvara.
- Based on Satyam / Jnanam / Anantham - Divisionless infinite Ekam Advitiyam.

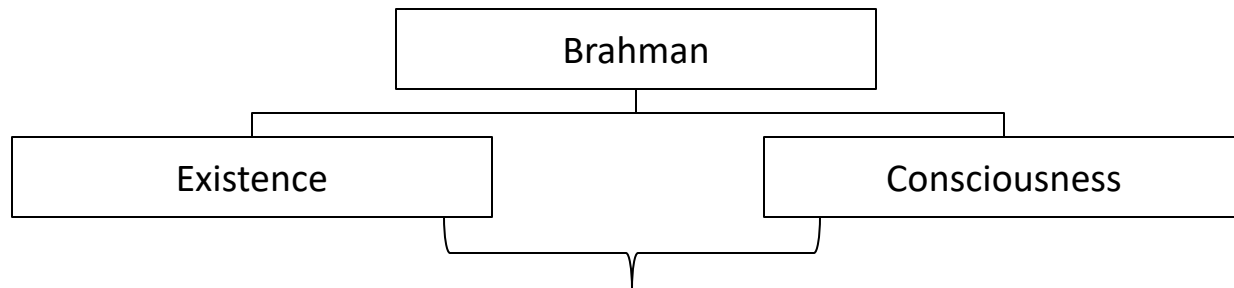
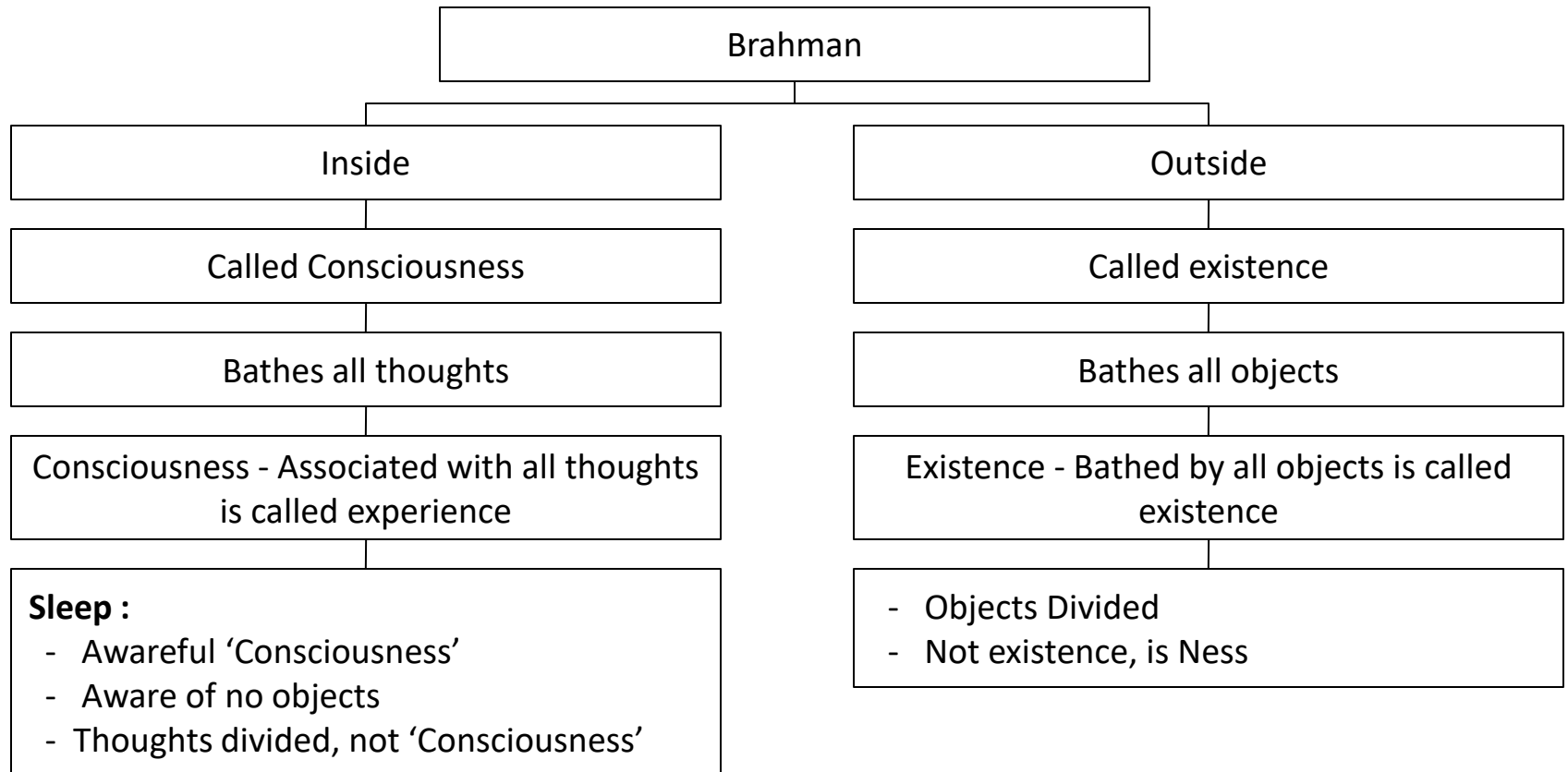
Any Experience

Object

Subject

- Existence / Consciousness
- Pervades all objects
- Like light Bathes all objects consciousness bathes all objects

- No experience without object... or thoughts.



- 2 Names... for objects / thoughts
- One Substance without objects / thoughts is called

- Avyayayam / Turiyam / Chaturtaha / Silence.
- Avyayam - Divisionless Chapter 2 - Verse 11 to 25 - Gita - Definition.
- Its not object of knowledge / Mind / Worship.

What is Abidance in self?

- Non forget fullness of Divisionless Brahman
- Spontaneous remembrance

Verse 2 :

मृत्युंजयं मृत्युभिया श्रिताना-
महंमतिर्मृत्युमुपैति पूर्वम्।
अथ स्वभावादमृतेषु तेषु
कथं पुनर्मृत्युधियोऽवकाशः ॥ २ ॥

mrrityu njayam mrrityubhiyashritana-
mahmmatirmrritumupaiti purvam |
atha svabhavadamrriteshu teshu
katham punarmrrityudhiyo.avakashah || 2 ||

In those who, due to the fear of death, take refuge in God, who is beyond death, the ego disintegrates, before their physical death takes place. Therefore, how can the thought of death occur again in those who are by nature immortal ? [Verse 2]

- Shiva = Symbol of Moksha.

Division lessens	Division
- Moksha	<ul style="list-style-type: none"> - Finitude - Insecurity - Fear - Mortality

Lecture 3

Verse 2 :

मृत्युंजयं मृत्युभिया श्रिताना-
महंमतिर्मृत्युमुपैति पूर्वम्।
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- Lord Shiva destroys devotee is notion.
- Transformation = Go beyond forms - From form to formless...
- Kala acts on body / Organs and they die.
- Ahamkara Creates Bheda - Jiva / Jagat / Ishvara.



Notion born out of ignorance / No weapon can destroy this.

- Sat Agyanam / Adarshanam = Samsara.

Steps :

- Jnanam - Destroys Agyanam (Ignorance)
- Ignorance Destroys Ahamkara
- Ahamkara destroys Bheda / Bayam
- Bheda destroys mortality “ Aham only remains “.

Verse 3 :

सर्वैर्निदानं जगतोऽहमश्च
वाच्यः प्रभुः कश्चिदपारशक्तिः ।
चित्रेऽत्र लोक्यं च विलोकिता च
पटः प्रकाशोऽप्यभवत्स एकः ॥३॥

sarvairnidanam jagato.ahamashcha
vachyah prabhuh kashchidaparashaktih |
chitre.atra lokyam cha vilokita cha
patah prakasho.apyabhavatsa ekah || 3 ||

It has to be accepted by everybody that the cause of the whole world as well as the notion 'I' is the great Sarveshwara , whose powers are unlimited. Here, in this world-picture, the seen, the seer, the background and the process of seeing are all the manifestation of that One Reality. [Verse 3]

1) Goal of Text :

- Discovery of Brahman / Divisionlessness / Sat/ Existence / substance.

2) Jiva / Jagat / Ishvara :

- Bheda - Superficial - Nama / Rupa
- Non substantial.

3) All the time substance Experienced :

- Is Sat / Existence / Consciousness.

4) Why Jeeva - Analysis :

- Most proximate
- Toughest to crack
- Ahamkara not available in Jagat / Ishvara Analysis.

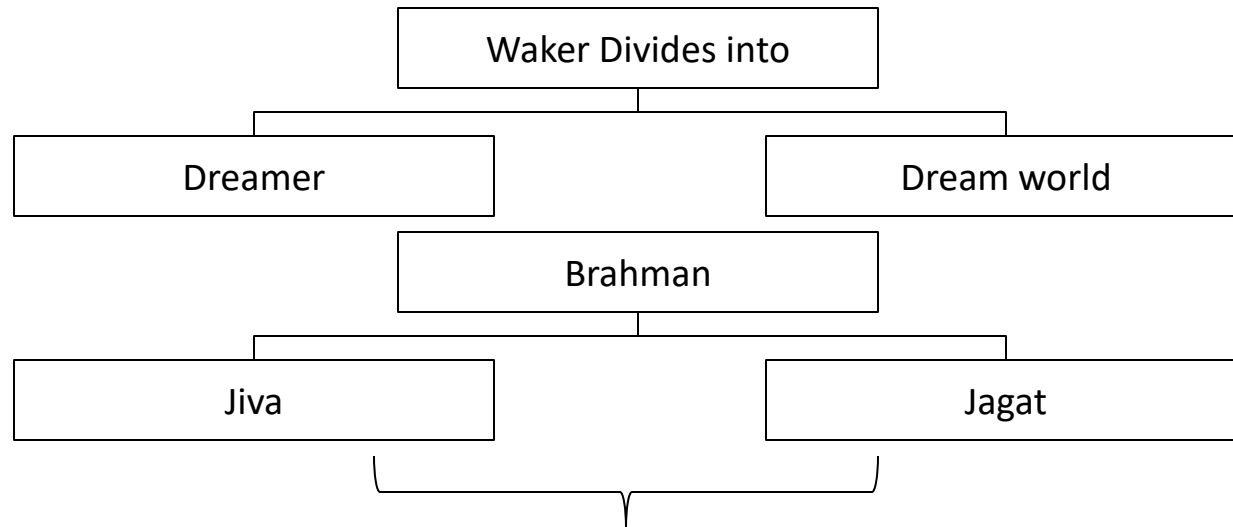
5) For Jeeva and Jagat - Adhishtanam = Brahman / Ishvara



- Has infinite power to manifest creation
- Prakasha Chaitanya Chetana Rupa or Sat Rupa.

6) Divisionless Brahman divided itself into :

- Vilokita Observer / Vilokyam Observed.



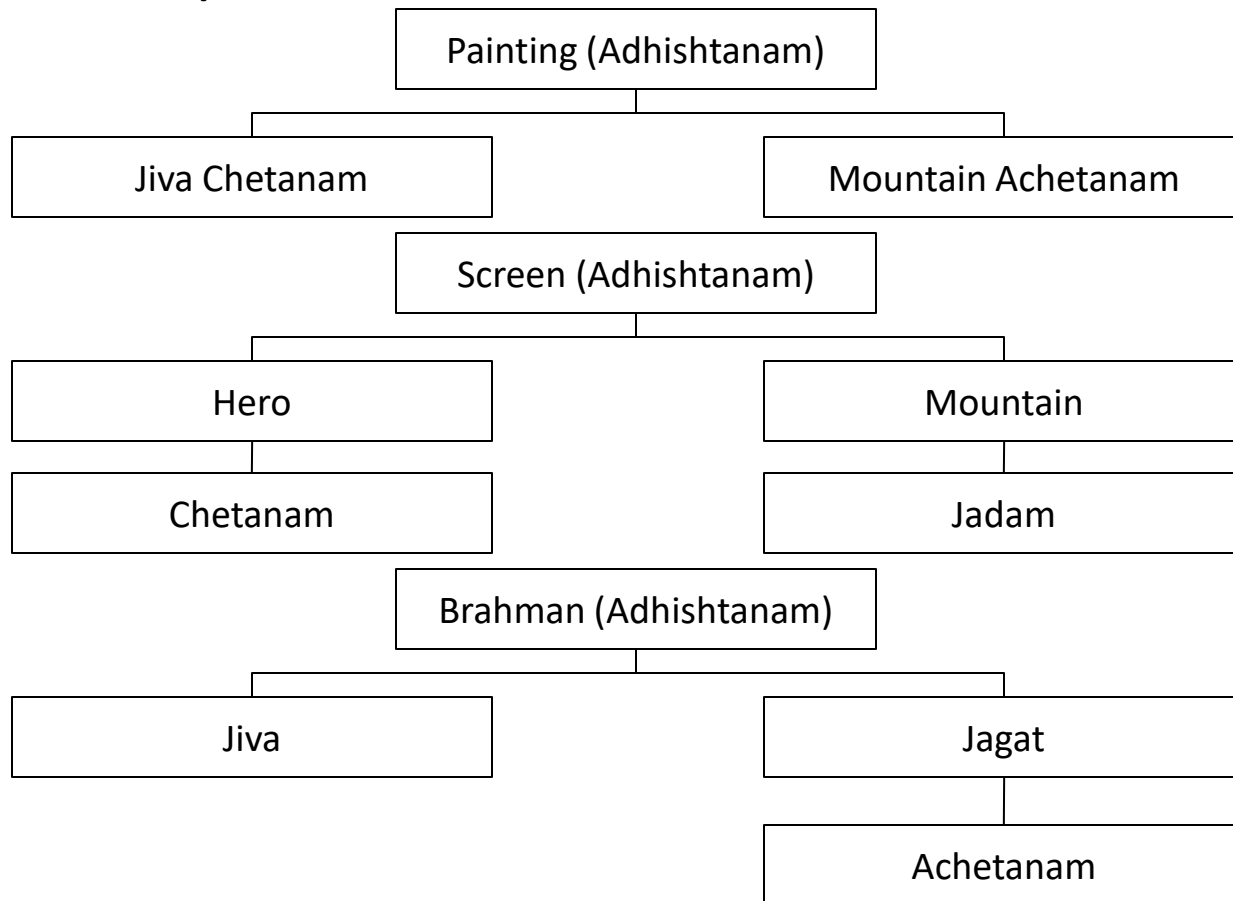
- Division - Apparent (Mithya) unreal
- Infinite can't become finite
- Finite need not become infinite
- Division by Apra - Maya Shakti

Lecture 4

1) Discover :

- Wave, ocean = Water
 - Jeeva, Jagat = Brahma / Sat ← Matter Principle
 - No change in Perception of dream / Mirage / Water... change only in understanding.
- 2) Removal of Samsara = Mithyatva Nischaya...

3) Painting(Adhishtanam) :



Maya :

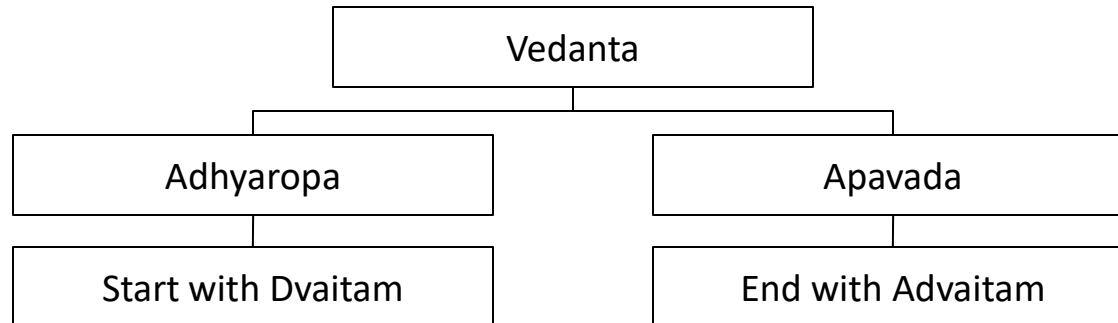
- Apra Shakti - Chapter 7
- Makes infinite - Finite
- Makes insentient matter - Sentient
- Makes Divisionless Brahman... with division Jiva / Jagat / Ishvara.
- Division - Unreal / Mithya.
- Waker has power to create dream / Dream objects.
- Brahman has Maya Power to create waker and Jagat

Verse 4 :

आरभ्यते जीवजगत्परात्म-
तत्त्वाभिधानेन मतं समस्तम्।
इदं त्रयं तावदहंमति स्यात्
सर्वोत्तमाऽहंमतिशून्यनिष्ठा ॥४॥

arabhyate jivajagatparatma-
tattvabhidhanena matam samastam |
idam traym yavadahammati syat
sarvottama.ahammatishunyanishtha || 4 ||

All the religions of the world have been propounded by hypothetically accepting three things viz., Jiva, the world and God. These three exist only as long as the अहंमति, 'I' notion exists. That Nishthaa or method is the best of all in which the aspirant gets rid of the ego completely. [Verse 4]



2) All Sadhanas promote Ahamkara - Jivatma

- Vedanta removes crier - Not crying. Jnanitvam belongs to Pramata - knower.
- Pramatrutva Nivritti = Moksha = Maneesha Panchakam
- Division belongs to Namarupa, Substance one.

Free from Pramata	Pramatru	Prameyam
Subject	Knowledge	Object

Verse 5 :

सत्यं मृषा वा चिदिदं जडं वा
दुःखं सुखं चेति मुधा विवादः ।
अदृष्टलोका निरहंप्रतीति-
निष्ठाऽविकल्पा परमाखिलेष्टा ॥५॥

satyam mrrisha va chididam jadam va
duhkham sukham veti mudha vivadah |
adrrishtaloka nirahampratiti-
rnishtha.avikalpa parama.akhileshta || 5 ||

Your arguments as to whether the world is real or unreal, sentient or insentient, full of misery or full of joy, are useless, serving no purpose whatsoever. That state where the world is not seen, where the ego disintegrates completely, and where there are no thoughts or vibrations, is the most pleasing fully satisfying and supremely blissful. [Verse 5]

- We nourish Ahamkara through all transactions, Therefore 'Jeeva' analysed (MBA.. Rich)
- Tat - Brahman - No change
Tvam - Changes - Ahamkara
- Transactional I
- w.r.t. Waker... waking world and Ishvara real, world never Mithya for Ahamkara.
- Problems belong to Ahamkara and must be tackled.

Lecture 5

Verse 5 :

सत्यं मृषा वा चिदिदं जडं वा
दुःखं सुखं चेति मुधा विवादः ।
अदृष्टलोका निरहंप्रतीति-
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- Param Nishta = State of wisdom / knowledge / understanding / Divisionless /
/Svaroopam
= One non dual Atma

Advaita Jnanam	Advaita Anubava
<ul style="list-style-type: none">- I am Advaitam all the time / Nondual- Divisions are Mithya- Svaroopam – Real- Not disturbed by Dvaita experience	<ul style="list-style-type: none">- Sleep- Comes and goes- Experience displaced by new experience- Potential... comes out again

Verse 6 :

सत्यं मृषा वा चिदिदं जडं वा
दुःखं सुखं चेति मुधा विवादः ।
अदृष्टलोका निरहंप्रतीति-
निष्ठाऽविकल्पा परमाखिलेष्टा ॥५॥

sarupabuddhirjagatishvare cha
sarupadhiratmani yavadasti |
please contact us for more information.
sa drrishtireka.anavadhirhi purna || 6 ||

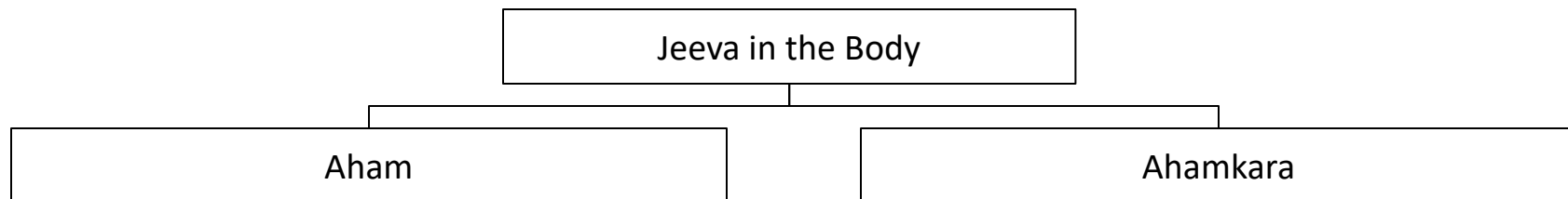
Your arguments as to whether the world is real or unreal, sentient or insentient, full of misery or full of joy, are useless, serving no purpose whatsoever. That state where the world is not seen, where the ego disintegrates completely, and where there are no thoughts or vibrations, is the most pleasing fully satisfying and supremely blissful. [Verse 6]

- Way I look at world / Ishvara depends on
- Way I look at myself.

I am :

- Nama Rupa and Brahman
 - Jagat
 - Ishvara
- } Nama Rupa and Brahman
- Ahamkara colored with business... will see business world.
Colored with Brahman.. Will see Ishvara.
 - I use the Koshas to describe Ahamkara today.
 - Listen to class not as Ahamkara with Deha Abhimana.

Very Good :



Aham	Ahamkara
<ul style="list-style-type: none"> - Nirguna - Infinite - Immortal - Eternal <p>Vilakshanam :</p> <ul style="list-style-type: none"> - Sakshi – Drk <p>Advaitam :</p> <ul style="list-style-type: none"> - Secure - Nature = happiness Arupa Buddhi - Akarta / Abokta - I should Recognise myself as Nirgunam with existence ← Very important - Pratyaya... Name and Form - Then see Jagat with Nirguna Sat with Name and form - Then see Ishvara with Nirguna Sat and Name and form - Ishvara - Jagat Drishti will only change if I change my Jeeva Drishti with Nirguna and Sat nama and Rupa - Nirguna I should play dominant role, now playing incidental roles - Then freedom from Samsara is possible 	<ul style="list-style-type: none"> - Karta - Bokta - Saguna - Finite - Mortal / Dying Pancha Kosha / Sharira Trayam / Avastha Trayam / Drishyam / Dvaitam / Insecure - Individuality <p>Nature : happy / Sad</p> <ul style="list-style-type: none"> - Decoration of Ego - Svaroop Buddhi - Will see Sagunam Jagat / Ishvara, painful pleasurable world has been given the capacity to persecute because you have retained the Saguna personality - Wearing Ahamkara of husband / Boss / father and Blacking the world is no Good - Nirguna Jagat / Ishvara frightful with Ahamkara - Will retain Saguna Ahamkara and will expect Ishvara to save life - Saguna Jiva / Jagat / Ishvara = Sa – Vidhi (A – Vidhi_ with Limitations

Aham	Ahamkara
<ul style="list-style-type: none"> - Atma Arupaha - = Transformation - = Transcending form is not Localised / Finite - = Consciousness / Existence / Anantham <ul style="list-style-type: none"> - Anantaha - Ameya - No Objectification - Recognise person is Sakshi... Arupa Atma... with Sravanam / Mananam / Nididhyasanam - Jeeva Darshanam = Sat Darshanam - Jagat / Ishvara Darshanam = Advaita Darshanam - With Nirguna Darshanam triad becomes one - Nirguna Jiva / Jagat / Ishvara = Ana - Vidhi - Infinite without limitation Poornam / Complete / Freedom from want 	

Verse 7 :

सरूपबुद्धिर्जगदीश्वरे च
सरूपधीरात्मनि यावदस्ति ।
अरूप आत्मा यदि कः प्रपश्येत्
सा दृष्टिरेकाऽनवधिर्हि पूर्णा ॥६॥

yatpa nchakoshatmakamasti deham
tadantara kim bhuvanam chakasti |
deham vina nchavidham tadetat
pashyanti ke va bhuvana m bhaanantu || 7 ||

Man has the understanding that God and the world are with name and form, only as long as he considers his Self to be having name and form. If the Atman were without name or form, who is there to perceive and experience the world and think of God? So the unlimited vision of Truth alone is full and comprehensive. [Verse 7]

Why Jeeva Vichara?

- 1) Ahamkara Attack requires Jeeva Vichara.
- 2) In Jagat / Ishvara attack Ahamkara remains.
- 3) Existence of Jagat / Ishvara only when Ahamkara comes...
- 4) Aham in sleep = Atma - (No God / No world)

How Ahamkara comes into being? By Anatma Adhyasa

- When you identify with Anatma body and world Ahamkara comes into being.

Very important :

- Without body and world - I am Atma.
- 5) All Vyavahara are with Adhyasa... 1st Chapter / Brahma Sutra...
- Identify with body and become localised and Finite individual.
- 6) Ahamkara is responsible for existence of world / God and Divisions.
 - 7) Existence of Brahman / Sat is independent.
 - 8) Without Deha Abhimana.
- God / world doesn't appear for you.
 - I by myself, am Nirguna Atma - Unlocalised 'Consciousness'.
- 9) With Deha Abhimana = Panchakosha Abhimana = Pramata / Subject – Finite.
- I am Jeeva
 - Anatma Deha = 5 Koshas.

10) Prakarana Grantha understanding, requires Prasthan Trayam - Gita / Upanishad?
Brahma sutra.

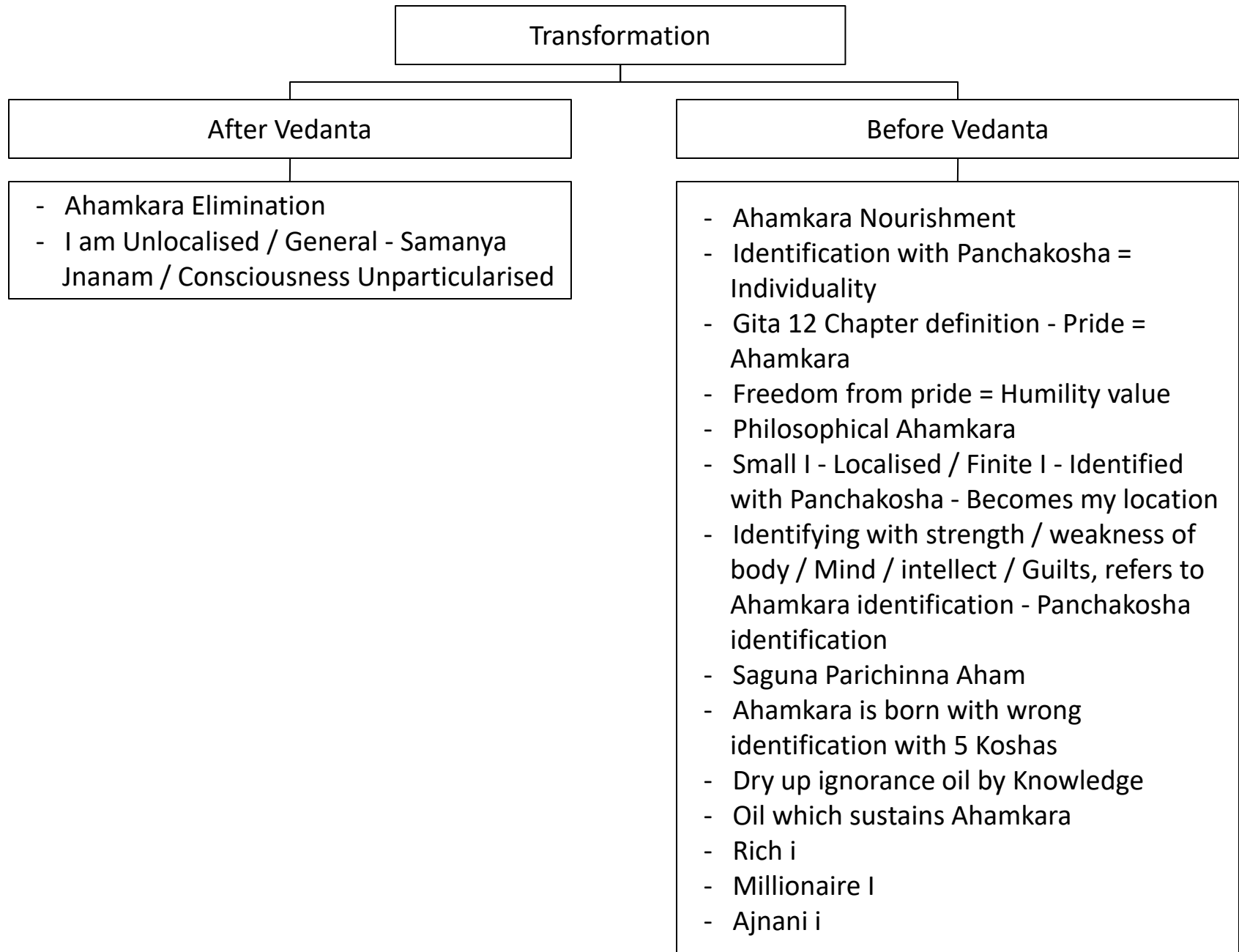
11) Without Pramata - Subject - Body / Pancha Kosha

- Abhimana - There is no world / God.
- Who will see the world!

12) God's definition :

- Jagat Karanam
- Without Jagat no God
- Without Jeeva no Jagat
- There is no division of Jagat / Ishvara... Without Abhimana / Ahamkara / Jeeva.
- Therefore elimination of division requires, Elimination of Ahamkara.

Lecture 6



Verse 8 :

यत्पञ्चकोशात्मकमस्ति देहं
तदन्तरा किं भुवनं चकास्ति?।
देहं विना पञ्चविधं तवेतत्
पश्यन्ति के वा भुवनं? भणन्तु ॥७॥

shabdadirupam bhuvanam samastam
shabdadisattendriyavrrittibhasya |
sattendriyanam manaso vashe syat
manomayam tadbhuvanam vadamah || 8 ||

Without the personality consisting of the five sheaths, does the world reveal by itself? If anybody has seen or experienced the world without the Deha or the five sheathed personality , let him report (to me) [Verse 8]

Panchadasi - 1 Chapter

- | | |
|--|---|
| <ul style="list-style-type: none">- Experienced Jagat- Jeeva Srishti- With Attachment to Ahamkara- Disturbs me / Burden- Problem producing Jagat occupies my mind most of the time and becomes Binding- Preoccupied with - Ahamkara, husband / Son / Boss = Bondage- Colored by my Ahamkara- Experiencer is Ahamkara only- identification with 'Mind' Kosha- Quality of experienced Universe depends on Experiencer- Sat Experiencer Sees Sat Universe- Asat Experiencer - Sees Asat Universe | <ul style="list-style-type: none">- Existent Jagat- Ishvara Srishti- Not a Burden- Non Binding Universe- Preoccupied with Sakshi I- Freedom from Jeeva / Jagat / Ishvara- No experienced world without Subject (Ahamkara)/ Object- Look at Mt. Everest - Ishvara Srishti |
|--|---|

Verse 8 :

1) Universe is in the mind – Substance of the world = Sat / Chit / Ananda / Ameya Atma.

2) Sense organs report attributes only - Name is of attribute only.

- How you prove existence of the world.

3) Experience of world only when sense organs are operated.

Senses	World	Pra	Pancha
5 Fold	5 Fold	Distinct	5 fold

- Existence of world depends on sense organs.

- Blind - No world of form / colour
- Deaf - No world of sound.

4) Existence of sense organs depends on the mind.

- Physical sense organs Golakam and Mind = Indriyam(Functioning - Sense organ)



Stimuli / Capacity gathering power

In Class :

- Think of person for 5 minutes / Singapore office / Class gone.

Sleep :

- Mind withdrawn from sense organs, Eyes / Ears / Nose / Tongue / Skin - No world / no Jagat / No Ishvara.
- Existence of world depends on mind operating through sense organs.

5) Realisation! - Who gives the invisible power for mind to operate ? “ Aham Brahmasmi “

- World / Mind... 2 sides of coin.



- In philosophy called Ahamkara. Sense of individuality located in the mind.

6) 2 Ways to understand Ahamkara / Mind :

Technically	Practically
Ahamkara : <ul style="list-style-type: none">- Chidabasa Reflecting Consciousness is on Mind Matter : <ul style="list-style-type: none">- RMI (Chidabasa Sahita Antahkaranam)- Mind with Borrowed ‘ Consciousness’ = Reflected Medium and Reflected Consciousness = Ahamkara- Remove mind - Reflected Consciousness gone<ul style="list-style-type: none">- Reflected Medium gone- Original Consciousness remains in sleep	Anvyaya : <ul style="list-style-type: none">- When mind is Active, Individual I is present in Waking / Dream Vyatireka : <ul style="list-style-type: none">- When no mind in sleep, no Individual I- Mind temporarily dissolved not ‘Consciousness’- Nirvikalpa Anubavaha / Experience

Verse 9 :

शब्दादिरूपं भुवनं समस्तं
शब्दादिसत्तेन्द्रियवृत्तिभास्या ।
सत्तेन्द्रियाणां मनसो वशे स्या-
न्मनोमयं तद्भुवनं वदामः ॥८॥

dahiya sahodeti dhiyastameti
lokastato dhipravibhasya eshah |
dhilokajanmakshayadhama purnam
sadvastu janmakshayashunyamekam || 9 ||

The whole world is in the form of the five sense-perceptions, such as sound, sight, taste, smell and touch. The existence of the sensations is revealed by the corresponding thoughts. The sense-organs and the sensations are under the control of the mind. Let us say, therefore, that the world is purely mental, projection of the mind. [Verse 9]

- “Mind in Philosophy called Ahamkara” - Fate freewill Lecture 13 for Ranjini

Verse 9 :

धिया सहोदेति धियाऽस्तमेति
लोकस्ततो धीप्रविभास्य एषः
धी लोकजन्मक्षयधाम पूर्णम्।
सद्वस्तु जन्मक्षयशून्यमेकम् ॥९॥

dahiya sahodeti dhiyastameti
lokastato dhipravibhasya eshah |
dhilokajanmakshayadhama purnam
sadvastu janmakshayashunyamekam || 9 ||

The world rises and sets along with the Antahkarana (mind). Therefore, the world is only as revealed or expressed by the Antahkarana. The Antahkarana or inner equipment is the basis for the emanation and dissolution of the world. The Ultimate Reality, which is one and one alone, is all-comprehensive, originless and endless. [Verse 9]

- Since Ahamkara proves existence of mind / World... they arrive and depart together.
- Can't retain only Ahamkara and drop world.

Ahamkara is Hero	Villain
Lakshyarth Aham retained	Vachyarth Aham Banished

- 2 Sides of same coin.
- Removal of Ahamkara not sensible

Svayam Jyoti Brahmana : Brihadaranyaka Upanishad :

- Sleep = Moksha
- Same Achieved through Banishment of Ahamkara through understanding.

Real I	Ahamkara I
<ul style="list-style-type: none"> - Nondual / Divisionless Vatu - Existence / Consciousness principle - Free from Birth / Death - Doorman 	<ul style="list-style-type: none"> - Eternally wanting - What I want - Varies That I want - Eternal fact

- When Ahamkara dies... want less Ahamkara never exists.
- Sat - Exists all the time, other side of coin.

Resolution for Ahamkara (i)	World is Sat
Jeeva Subject	Jagat Object

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

Lecture 7

Verse 9 :

धिया सहोदेति धियाऽस्तमेति
लोकस्ततो धीप्रविभास्य एषः
धी लोकजन्मक्षयधाम पूर्णम्।
सद्वस्तु जन्मक्षयशून्यमेकम् ॥९॥

dahiya sahodeti dhiyastameti
lokastato dhipravibhasya eshah |
dhilokajanmakshayadhama purnam
sadvastu janmakshayashunyamekam || 9 ||

The world rises and sets along with the Antahkarana (mind). Therefore, the world is only as revealed or expressed by the Antahkarana. The Antahkarana or inner equipment is the basis for the emanation and dissolution of the world. The Ultimate Reality, which is one and one alone, is all-comprehensive, originless and endless. [Verse 9]

- Ahamkara Vichara should lead to Sat Brahman... Adhishtana Brahma = Same as in sleep = Ananda.
- Dvaita Prapancha which comes into existence with Ahamkara is Falsified, because it is merging into Sat - Eternal...
- Ahamkara and Jagat reduced to Nama Rupa.
- Sat is resolution for Idam Jagat and Ahamkara

Anatma w.r.t Aham-Atma

Verse 10 : (Realisation Mantra)

भवन्तु सद्दर्शनसाधनानि
परस्य नामाकृतिभिः सपर्याः।
सद्वस्तुनिप्राप्तसदात्मभावा
निष्ठैव सद्दर्शनमित्यवेहि ॥१०॥

bhavantu saddarshanasadhanani
parasya namakrritibhih saparya |
sadvastuni praptadatmabhava
nishthaiva saddarshanamityavehi || 10 ||

Let us accept for the sake of sentiment that the ritualistic worship that people perform, giving names and forms to the Supreme Reality are insignificant aids in the process of Realising the Atman. Understand that, that process alone, in which you attain complete identification with the Ultimate Reality, is the true and correct approach to Self-realisation. [Verse 10]

3rd/ 4th line :

- Ahamkara Vichara should lead to Aham Sat, Brahma Nishta.
- Ahamkara Vichara should lead to Adhishtana Brahma Jnanam = Brahma Nishta = Aim of Ahamkara Vichara.
- Knowledge of Sat = Ahamkara Adhishtanam.

Knowledge	Experience
<ul style="list-style-type: none"> - Of Brahman without = Subject object division - Brahman Knowledge = Brahman Nishta (Abidance) - Brahman knowledge not Brahman experience 	<ul style="list-style-type: none"> - Knowledge of object = Experience <p>Where :</p> <ul style="list-style-type: none"> - Knower(Subject) - Known(Object) - Division exists

Nishta :

- Abidance = Nishechayena Sthanam



Clear Abidance in Brahman.

- In Sat which is technically called Vastu is Reality / Only thing which alone is existing. 25

- Vasati its Vastu... Tri kale Apatishtati.
- Everything is eliminated in discovery of knowledge of Sat.
- In real Vastu... abiding is Darshanam.
- If I say Brahma Darshanam... it is object.
- I say Brahma Nishta... abiding in Brahman - Doesn't mean I am somewhere - In front / above / Below Brahman - It is Me.

What is Brahma Nishta ?

- Abidance = State of wisdom / Knowledge That Atma I am...
- Its understanding / State of effortless knowledge.
- Bavana = Awareness = Darshanam - Acquired through Vichara.

Sat Darshanam :

- Is abiding in Brahman which is a state in which one enjoys the knowledge that I am Brahman... Acquired through Ahamkara Vichara

Brahman Jnanam= Brahman Nishta :

- State of knowledge is always available, once you acquire the knowledge.
- State of experience displaced by Another state of Experience.
- Sukha Anubava Displaced by Dukha Anubavaha.
- Knowledge never displaced by another knowledge.
- Knowledge of my phone no : 96700474 - Never displaced when I have a sorrowful state of mind.
- Work for state of wisdom / Jnanam.

How do you know state of knowledge is there ?

- Not by continuous repetition of telephone no or Aham Brahmasmi.
- Not because you remember it all the time but because its available / Accessible / Retrievable from my mind anytime.
- Jnanam should be available all the time for retrieval...

Nishta = State of understanding :

- Pashyan See / Jigran / Srinvan hear...
- Don't think always I am father / Boss.
- Its there when required but you know who you are.

Ahamkara Jnanam :

- Effortlessly available and invoked when required.

Similarly Atma Jnanam :

- Effortlessly available and invoked when required.
- For railway ticket.... don't say Anaadi / Anantha / Ashabdam / Asvarupam.
- Brahman Nishta = Jnana Nishta = Brahman not in front of me but it is Me.
- Ahamkara Vichara = Soham Bavaha.

Question :

- Is Vichara Marga - Easy / Difficult.

Answer : Katho Upanishad :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti ॥ 14 ॥

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [I – III – 14]

Gita :

क्लेशो ऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ १२-५ ॥

Greater is their trouble whose minds are set on the Unmanifest; for the goal, the Unmanifest, is very hard for the embodied to reach. [Chapter 12 - Verse 5]

Gita :

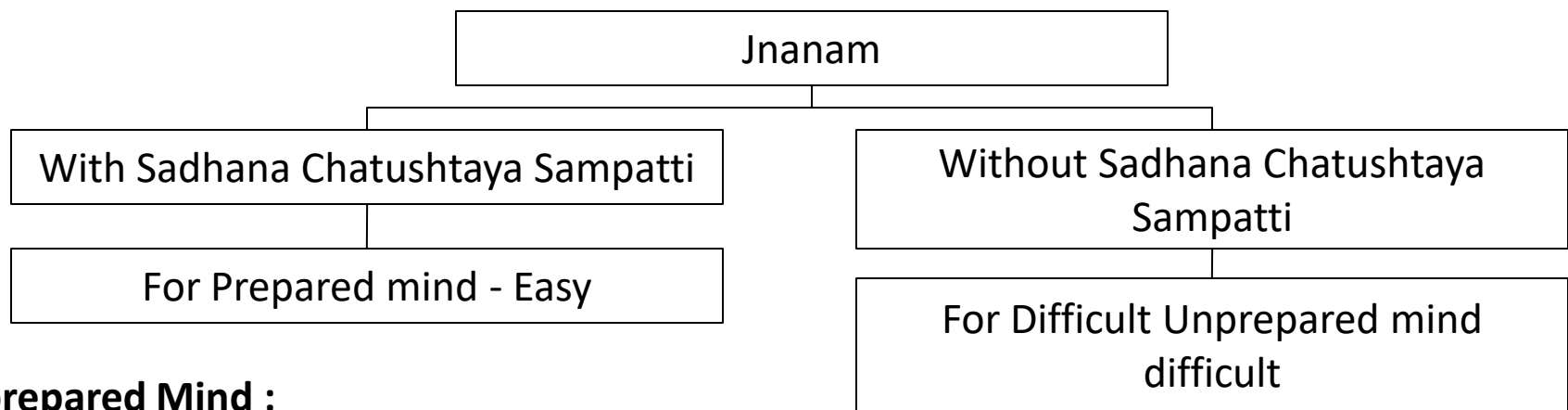
राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ ९-२ ॥

This royal science, royal secret, the supreme purifier, Realisable by direct intuitive knowledge, according to the dharma, is very easy to perform and imperishable. [Chapter 9 - Verse 2]

- Sitting down walking
Easy / difficult - Easy difficult
- Nepali - 9 Times up Everest
- 15 hours - 10th time

For whom is right counter 'Question'

Walking for me in the house... tough!



Unprepared Mind :

- Raaga / Dvesha Mind
- No Vairagyam / Detachment

Need to transcend :

- Raaga / Dvesha...
- Kama / Krodha...
- Therefore Puja - Required... Jnanam - Vedanta.



Veda Pura

- Let Puja continue till Ahamkara is ripe and Mature to drop off the body - Tree.
- Separation of fruit from body - Tree is natural when ripe / Ready, Tree itself will drop the fruit.
- Similarly Ahamkara will fall off after maturity - Don't push.
- Do Puja of Saguna Brahman with Nama / Rupa - Murugan / Ram... Sahitam Brahman.²⁹

Puja :

- Means for Nirguna Jnanam
- Not an end in itself
- Go beyond Puja.

Puja	Vichara
<ul style="list-style-type: none">- Remote indirect means- Parampara Sadhanam- Will lead to Jnana Yoga- Veda Purva for majority	<ul style="list-style-type: none">- Proximate direct Means- Sakshat Sadhanam- Veda Anta- Lead to Moksha- Clarity Given

This is Diversion Verse but important :

- Role of Puja / Bakti / Ishta Devata.

Verse 11 :

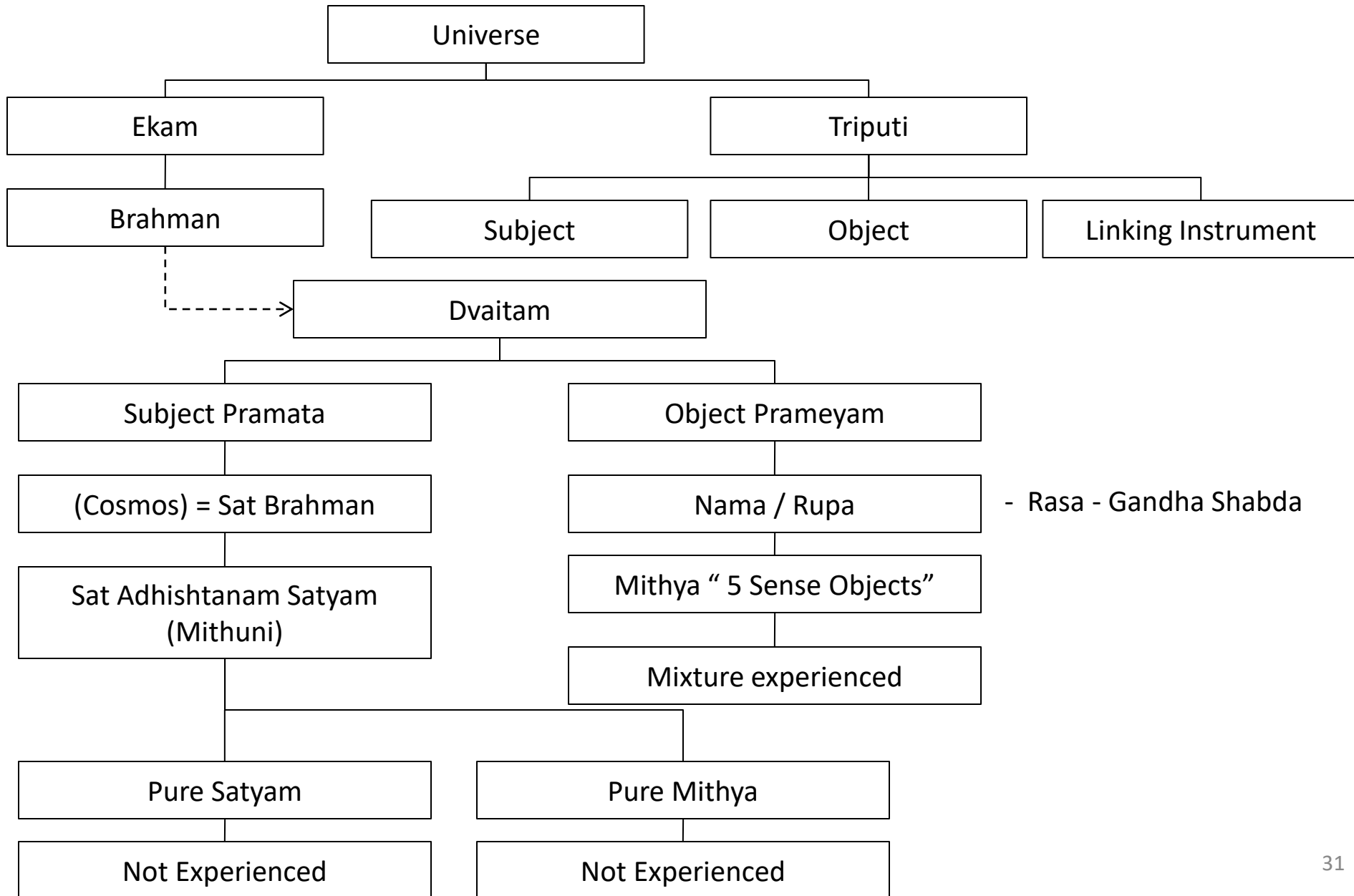
द्वन्द्वानि सर्वाण्यखिलास्त्रिपुट्यः
किञ्चित्समाश्रित्य विभाति वस्तु।
तन्मार्गणे स्याद्गलितं समस्तं
न पश्यतां सच्चलनं कदापि ॥११॥

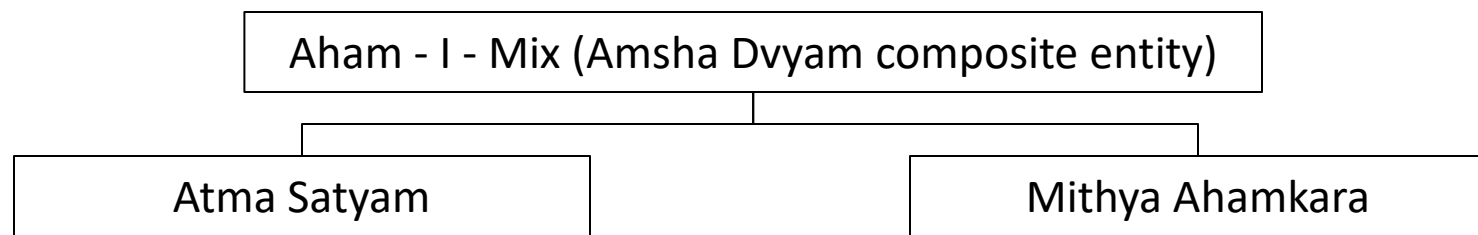
dvandvani sarvanyakhilastriputyah
kinchitsamashritya vibhanti vastu |
tanmargane syadgalitam samastam
na pashyatam sachchalanam kadapi || 11 ||

All the pairs of opposites such as heat and cold, pain and pleasure, success and failure, and the phenomenon called experience, consisting of the Experiencer, the process of experiencing and the thing experienced, depend for their expression upon some higher factor or principle. When you make a search of That (non-moving substratum) all the dualities and the trinities will disappear. Those who have experienced the Pure Being will have no movement or wavering of the mind. [Verse 11]

Cosmos = one Nirguna Brahman :

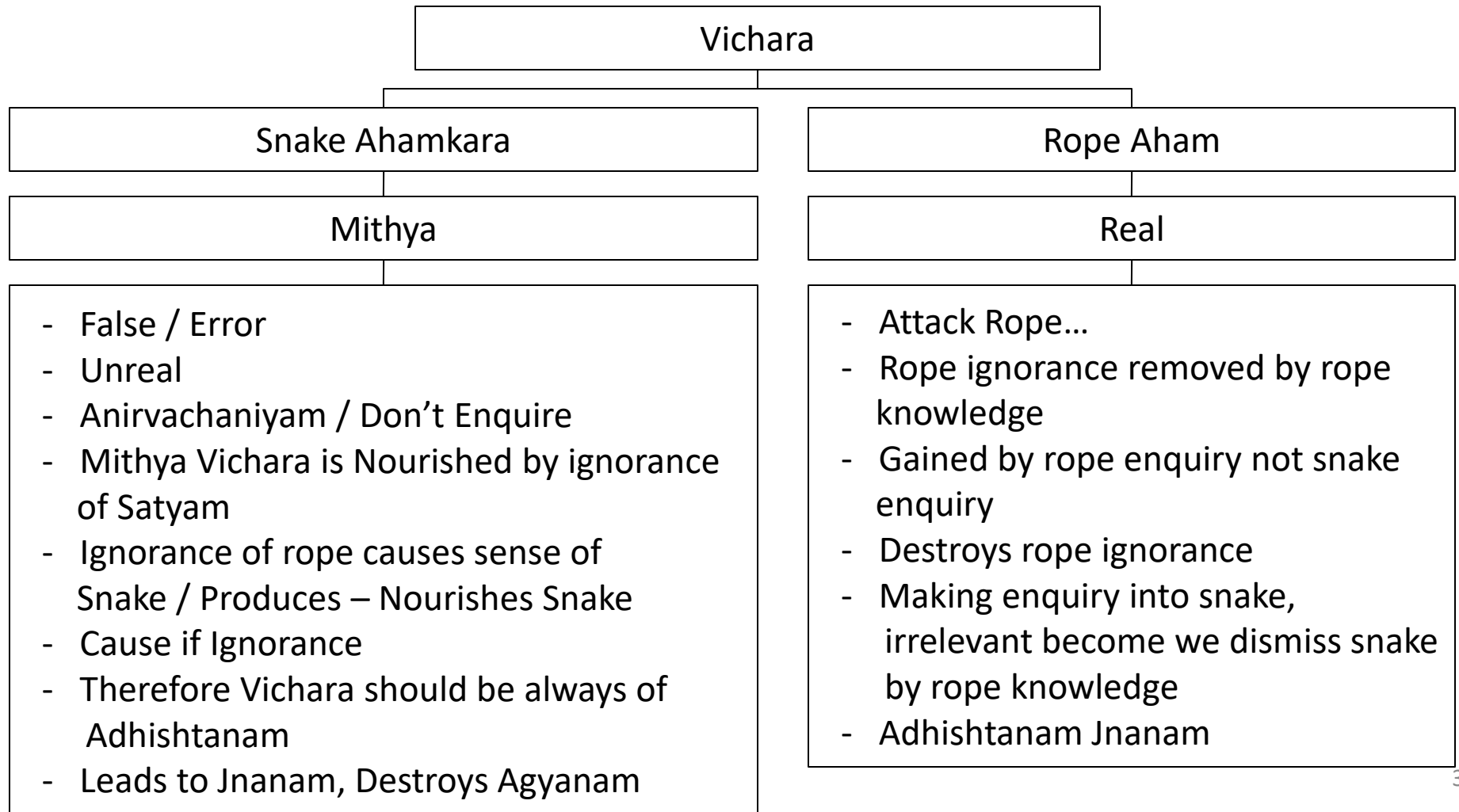
- Appearing as Nama and Rupa. Mind philosophically called Ahamkara





Self enquiring (Vichara) / Viveka :

- Atma Vichara - More important - will change attitude / Approach



- Once Adhishtanam of Ahamkara is known, Mithya Ahamkara is not there...

Today I am seeing Nakshatra / of snake /universe :

- How did it come / How did 1st Karma come / Snake giving egg / or Direct baby snake.
- Enquiry into world... will travel from mystery to mystery.

Mandukya Upanishad :

- Jagat Vichara - Not Aim of student
- Jagat Adhishtana Brahma Vichara is Aim of Student.
- What will Atma Vichara do?

} Essence of Verse 11
 Negate Mithya Dvaitam
 Negate Mithya Triputi

Lecture 8

Verse 11 :

द्वन्द्वानि सर्वाण्यखिलास्त्रिपुट्यः
किञ्चित्समाश्रित्य विभाति वस्तु।
तन्मार्गणे स्याद्गलितं समस्तं
न पश्यतां सच्चलनं कदापि ॥११॥

dvandvani sarvanyakhilastriputyah
kinchitsamashritya vibhanti vastu |
tanmargane syadgalitam samastam
na pashyatam sachchalanam kadapi || 11 ||

All the pairs of opposites such as heat and cold, pain and pleasure, success and failure, and the phenomenon called experience, consisting of the Experiencer, the process of experiencing and the thing experienced, depend for their expression upon some higher factor or principle. When you make a search of That (non-moving substratum) all the dualities and the trinities will disappear. Those who have experienced the Pure Being will have no movement or wavering of the mind. [Verse 11]

- Self enquiry always is Atma Vichara (Adhyasa Vichara)
- Atma is Adhishtanam of Ahamkara(substratum)
- Leads to Atma Jnanam.
- Leads to destruction of Atma Ajnanam.
- Leads to destruction of errors of Atma.
- Error born out of Atma Ajnana = Ahamkara.
- False(I)... Ahamkara is born out of ignorance of real I...
- By enquiry into Atma - Real I... Final benefit is Mithya Ahamkara Nasha.

Example :

- Rope not known due to rope ignorance, Therefore error.. And perception of Snake.
- Substratum rope is not known, Therefore false snake appears.
- Enquire Rope - Adhishtanam
- Get Rope - Knowledge Destruction of rope ignorance, rope snake is born out of rope ignorance.

Rope	Snake
<ul style="list-style-type: none">- Atma- Rope Agyana Nasha- Duality / Dvanda destroyed / Triad Destroyed	<ul style="list-style-type: none">- Ahamkara

Verse 11 :

- All pairs subject / Object triad... subject / Object / Instrument all unreal entities like dream, Mirage water, rope-snake destroyed.

Unreal Mirage - Real Substratum - water :

- Mirage - Dry Sand
- Snake - Rope
- Dvanda / Triputi - Reality / Atma – Vastu



Appears / Experienced upon Adhishtana Atma.

Brihadaranyaka Upanishad Revision : Story ;

- Vak, Chakshu, Mind } Left body for one year.

Prana :

- Most powerful no one can survive without Prana Even for a Second.
- Sense organs called Prana because Prana Shakti is Manifesting on them.

Pranas Glories :

- Jyeshtatvam
- Sreshtatvam
- Vasishtatvam
- Pratishtatvam

Panchagni vidya :

- Prayer to Agni Devata : Take this body and give me next body.

1st Svarga Agni :

- Jiva Shariram gets refined.
- Shariram in potential form gifted by Agni Devata.

2nd Parjanya Agni :

- Rain waters from heaven....

3rd Prithvi Agni :

- Jeeva comes to Prithvi again through rain waters.

4th Purusha Agni :

- Through food... male body....

5th Stree / Yosha Agni :

- Transferred to wife at conception.

Sad Darshanam :

- When you wake Up to Adhishtanam of Anatma Vastu - Dvanda / Triputi will fall.
- They don't have existence of their own.
- Sleep ignorance lends existence to dream.
- If ignorance is gone, dream loses its nourishment.

On Enquiry :

- knowledge comes
- Ignorance goes
- All false Dvanda and Triputi go away (Fall / Resolve)
- Once resolved, person established in Adhishtana Gyanam.
- Knowledge doesn't come by asking 'Questions'.
- Pramanam / Instrument /Guru Veda Vakyas must be used(to know colour can't use ears)

Verse 12 :

विद्या कथं भाति न चेदविद्या
विद्यां विना किं प्रविभात्यविद्या।
द्वयं च कस्येति विचार्य मूल-
स्वरूपनिष्ठा परमार्थविद्या ॥१२॥

vidya katham bhati na chedavidya
vidyam vina kim pravibhatyavidya |
dvayam cha kasyeti vicharya mula
svarupanishtha paramarthavidya || 12 ||

How can Vidya - knowledge - shine or reveal if it were not for Avidya or ignorance? Again, is ignorance Recognisable without the light of knowledge? Only that knowledge is true which is got by inquiring as to who is having the two, namely knowledge and ignorance. The supreme knowledge or awareness is that which is had by merging oneself in the root of one's being. [Verse 12]

Problem	Solution
<ul style="list-style-type: none">- Darkness- Internal	<ul style="list-style-type: none">- Light- Jnanam

Not Vishnu Sahasranam
chanting

- Dvanda knowledge / Relative knowledge, we fall in to duality.
- Jnanam Arrives and Displaces ignorance (Relative knowledge)

Vigyanam :

- Beyond Vidya / Avidya
 - Beyond Jnani / Ajnani
- } Relative - Vyavaharika
- Vigyanam.... Paramartikam therefore beyond both.
 - Jnanam / Ajnanam - Pair of opposites.
 - Why go for Mithya - Avidya....

Steps :

- Get vidya - Apply soap
- Remove Avidya - Remove dirt
- Disclaim Avidya - wash off soap and come out.

Vidya = Relative :

- How to conceive of knowledge if no ignorance.
- How to conceive of ignorance if no knowledge.
- Knowledge and ignorance relative / Independent.

Very Good :

- If you live in sun... will not know night and also can't talk of day.

Blind :

- No light and No darkness.
- Enquire into Adhishtana of knowledge and Ignorance.

Ask :

- What is Adhishtanam for both pairs... Including Vidya / Avidya... and abide in Adhishtanam Chaitanyam Moola Svaroopam.
- Abiding in Adhishtanam = Abiding in knowledge "I am Adhishtanam"
- Atma Nishta = Atma Jnana Nishta
 - = Non forgetfulness
 - = Available when required effortlessly.

Realisation :

- I am Adhishtanam of both knowledge and Ignorance = Knowledge.
- Atma - Beyond knowledge and ignorance
- Ahamkara = Both = Knowledge and Ignorance.



(Made of thoughts)

- Both knowledge and Ignorance belongs to Ahamkara...
- I am beyond both knowledge and Ahamkara.

Verse 13 :

बोद्धारमात्मानमजानतो यो
बोधः स किं स्यात्परमार्थबोधः ।
बोधस्य बोध्यस्य च संश्रयं स्वं
विज्ञानतस्तद्वितयं विनश्येत् ॥१३॥

boddharamatmanamajanato yo
bodhah sa kim syatparamarthabodhah |
bodhasya bodhyasya cha samshrayam svam
vijanatastaddvitayam vinashyet || 13 ||

Can the knowledge acquired without knowing the knower, the Self, ever be true knowledge? On knowing the Atman, which is the support of the knowing process as well as the known, both of them (knowledge and the known) disappear or perish. [Verse 13]

- What is Glory of Self knowledge.
- Humanity runs after Apra Vidya before Para Vidya.
- Atma puts on Vesham of “knower “.

- Mithya knowledge is invalid
- Mithya knowledge will not free individual, From sense of limitation = Samsara Problem → Sense I am small
- Therefore Knowing Anatma no use.
- I am putting on Vesham of Knower
- Sva-Svaroopā... Atma Svaroopā.. Which is Adhishtanam of all knowledge and objects of Knowledge, both Bodha and Bodhya gets falsified.

On waking up :

- Dream objects gone and Jnanam of dream objects gone.

↑

Artha - Adhyasa gone and Jnana Adhyasa gone.

- Then I can't be called dreamer / Knower of dream also.

Jnata knower	Jnantru	Jneyam Gone
Loose knower hood Status	Knowledge	Known gone

- Who is left - 'Consciousness' which is beyond Triputi is left... in the wake of Atma Jnanam.

Conclusion :

- Instead of enquiry into Anatma(Object)... enquire into Atma(Subject)

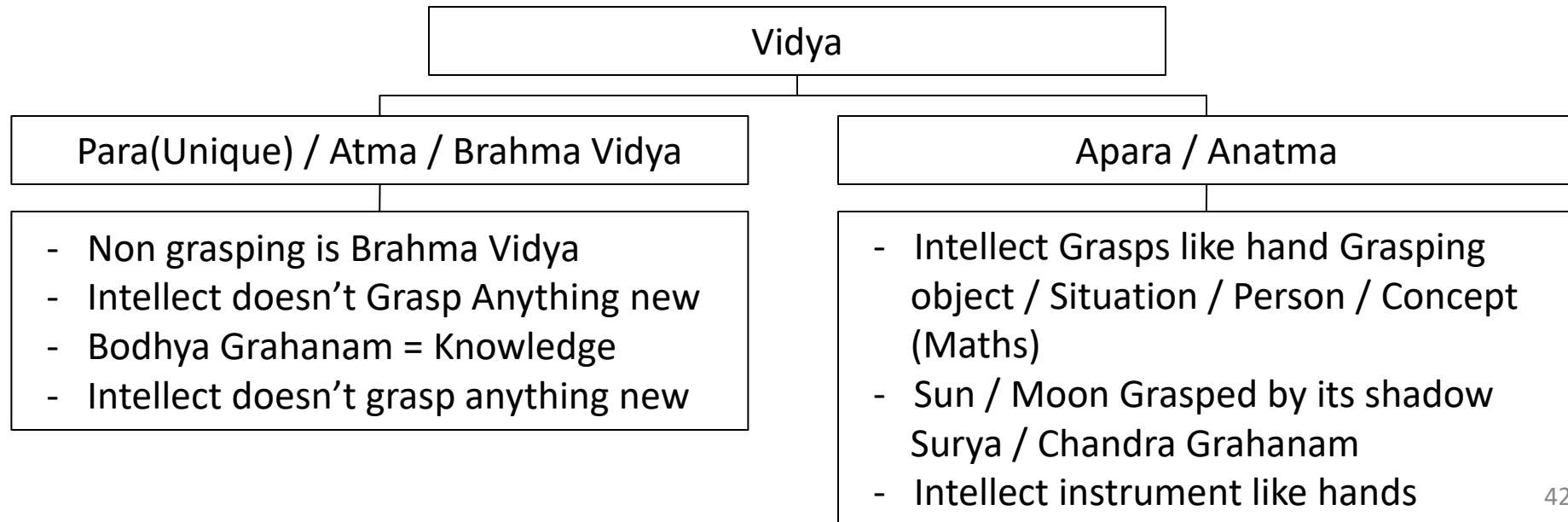
Lecture 9

Verse 11 :

- 1) Sat vidya destroys - Self ignorance directly
 - Ahamkara - False I
 - Limited I
 - Located I

} Indirectly
- Duality in form of subject - object - Is consequently destroyed.
- 2) In presence of Ahamkara alone, objective world, 2nd person and 3rd person are there (Called Dvandam Triputi)
- Agyana / Ahamkara / Dvanda Nasha / Triputi Nasha / Samsara Nasha.

Verse 12 :



Nidra :

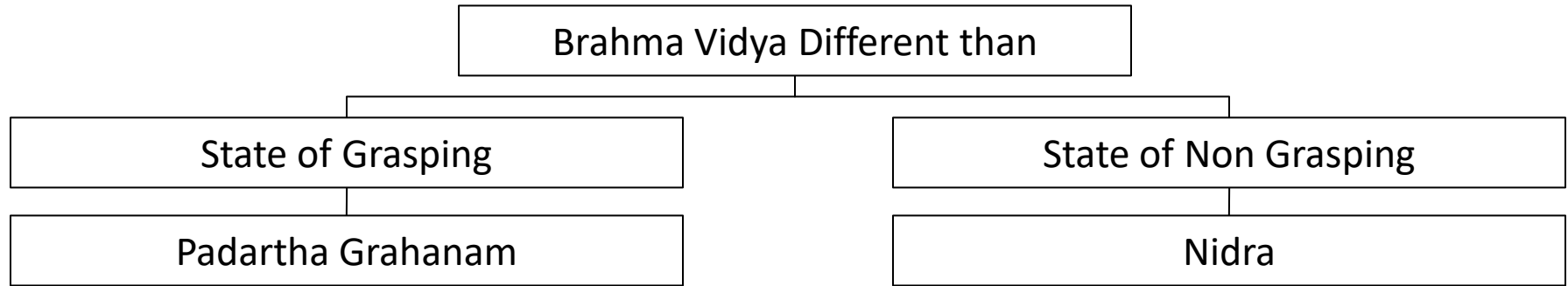
- Thoughtless state / Blank state of mind.
- One doesn't grasp anything.

Brahman state :

- Not Nidra Avidya
- Not state of blankness / Stillness / Thoughtlessness.

Not :

- Non Grasping / Perception - Non perception / Knowing / Not knowing Objectification / Non-objectification.



What is Brahma Vidya?

- चिधेव विद्य - Brahma Vidya is Chaitanyam itself.
 - It is 'Consciousness' itself
 - Figurative expression

Doubt :

- Everybody already has 'Consciousness'
- Everybody already has Brahma vidya?
- Therefore every one already liberated?

Why attain Yogyata / Sravanam / Mananam?

- Therefore Consciousness is not Brahma vidya?

Correct interpretation :

- Dropping Misconception.
- Avidya Janya Adhyasa Nivritti
- 2 Fold misconception dropped as a result of rising thought in mind.
- Thought generated by Sravanam.
- Brahma Vidya = Misconception removing thought.

Thought that arises :

“Aham Brahma Asmi” - At time of Brahma vidya.

Realisation :

- I don't have a thoughtless mind.
- I have a unique thought “ Aham Brahma Asmi Vritti “
- Through this unique thought 2 problematic / Misconceptions dropped.

(1)	(2)
<ul style="list-style-type: none"> - I am Jiva different than Brahman - Abrahmatva Misconception - நான் Brahman இல்லை 	<ul style="list-style-type: none"> - Brahman is an Object to be Grasped - Drop notion Brahman is to be dropped - Brahman not object to be dropped but Subject which grasps everything - Grasper subject - Not Graspable object

Aham Brahmasmi = Brahma Vidya

Not Grasping anything

- Because I am Brahman

Is it thoughtless State?

- I do have a thought in the mind – Not thoughtless State
- I am Brahman

2 Misconceptions Eliminating thought = Brahma Vidya

- Avidya Nivrittika Nivritti Gyanam
- I am not Brahman

- Mithya Pratyaya Nivrittana Vritti Gyanam
- Brahman is not an object to be Grasped

Traditional definition : Brahma Vidya :

- Not thoughtless State / Not grasping something.

Effulgent - Consciousness :

- Itself is Brahma Vidya not Shunya Vilasanti (Blankness / Emptiness but Poornam)
- Poornam Svayam Prakasha Chaitanyam = Brahma Vidya.

Verse 1 4 :

निद्रा न विद्या ग्रहणं न विद्या
गृह्णाति कश्चिन्न यथार्थबोधे ।
निद्रापदार्थग्रहणेतरा स्या-
च्चिदेव विद्या विलसत्यशून्या ॥१४॥

nidra na vidya grahanam na vidya
grrihnati kinchinna yatharthabodhe |
nidrapadarthagrahanetara syat
chideva vidya vilasantyashunya || 14 ||

True knowledge is not in sleep, nor is it in the wakeful or dream state where you have objective perception and understanding. The state of Self-realisation is different from all these three states of consciousness. It is Pure Consciousness, Pure Knowledge, Self-luminous and not a void. [Verse 14]

Samanya Gyanam	Visesha Gyanam
<ul style="list-style-type: none"> - Unparticularised 'Consciousness' - General Consciousness in the mind all the time / Eternal - One gold - One 'Consciousness' / All pervading - Before opening eyes I was conscious being - General consciousness gives Shape to Different thoughts <p>Dakshinamurthy Stotram :</p> <ul style="list-style-type: none"> - Nana Chitara Ghata.... Without thought, it is called Consciousness <p style="text-align: center;">↑</p> <ul style="list-style-type: none"> - Very important information 	<ul style="list-style-type: none"> - Consciousness associated with Particular Vritti in mind = Particular Knowledge - Appears as ring / bangle / Chain - Appears as pot / Bank balance - After I open eyes my room Rupam enters the mind - Consciousness gets conditioned by room thought - Gold Smith gives shape to gold - Consciousness is called knowledge – Jnanam when it is associated with a thought - Consciousness and Vritti = Jnanam - Plurality belongs to thoughts not to 'Consciousness' - Every Ornament = Gold associated with Nama and Rupa - Every object = Consciousness and Nama / Rupa

Dakshinamurthy Stotram :

नानाच्छिद्रघटोदरस्थितमहादीपप्रभा भास्वरं
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा वहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

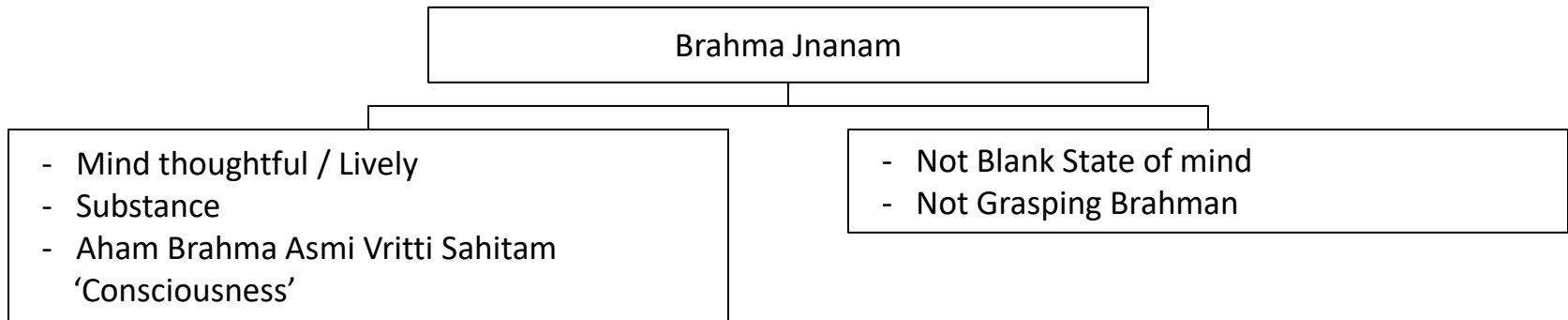
Naanaac-Chidra-Ghatto[a-U]dara-Sthita-Mahaa-Diipa-Prabhaa Bhaasvaram
Jnyaanam Yasya Tu Cakssur-Aadi-Karanna-Dvaaraa Vahih Spandate |
Jaanaam-Iiti Tam-Eva Bhaantam-Anubhaaty-Etat-Samastam Jagat
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||4||

As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- Brahma Jnanam / Vidya = Consciousness itself and Appropriate thought



Aham Brahmasmi thought



- Brahma Jnanam = Aham Brahmasmi Vritti Sahitam – Jnanam
- Consciousness - Itself appears as Manifold creations with Manifold Nama / Rupas.

Consciousness	Cognitions / Particular knowledge with Particular Vritti's
<ul style="list-style-type: none"> - One - Brahma Jnanam - Aham Brahmasmi Vritti 	<ul style="list-style-type: none"> - Vishesha Jnanam

Verse 15 :

सत्यश्चिदात्मा विविधाकृतिश्चित्
सिद्ध्येत्पृथक् सत्यचितो न भिन्ना ।
भूषाविकाराः किमु सन्ति सत्यं
विना सुवर्णं पृथगत्र लोके ॥१५॥

satyashchidatma vividhakrritishchit
sidhyetprithaksatyachito na bhinna |
bhushavikarah kimu santi satyam
vina suvarnam prithagatra loke || 15 ||

The various objects (Nama and Roopa) that you see in the world are expressions of the Ultimate Reality, the Atman, or Pure Consciousness. They cannot be apart or disconnected from the Pure Self. Have the different gold ornaments any reality apart from the gold that they are made of . [Verse 15]

One Consciousness called reality	One 'Consciousness' appears as different types of Knowledge
<ul style="list-style-type: none">- Chid Atma Satyam- विविधकृति- Why 'Consciousness' alone is appearing as cognitions?- Minus 'Consciousness' there is no pot / Bank knowledge- Satya chit = Real consciousness = Is separate entity	<ul style="list-style-type: none">- Variety of cognitions- These cognitions can never exist separate from 'Consciousness' Samanya Jnanam = Brahman Vidya- Ornaments do not exist separate from gold- Particularised separate knowledge doesn't exist separate from Samanya Jnanam

- Substance / Adhishtanam for entire creation!!

“God :

- You are marvellous... Basic stuff of life principle = 'Consciousness' Sat chit Ananda Atma.
- Absolute silence Epicentre of creation“
- Shamba Mudra... open eyes - Meditation - Mind absorbed in stillness inside.

Gold	Ornaments
<ul style="list-style-type: none"> - Consciousness - Can exist independently without / Cognitions / Experiences 	<ul style="list-style-type: none"> - Cognitions / Experiences - Dependent - On 'Consciousness' - No Experience of cognition without 'Consciousness' - Without gold, unreal ornaments can't exist

What is Brahma Jnanam?

- Is it cognition - is it Mithya
- Yes its Mithya
- Not Original Consciousness... but Original Consciousness and thought / Aham Brahmasmi Vritti.

Brahman is Satyam :

- Brahma Gyanam Aham Brahmasmi Gyanam is Mithya Gyanam.

Consolation :

- Mithya Gyanam is enough to remove Mithya Samsara.
- To remove dream thirst need dream water.
- Dream water alone can remove dream thirst.
- For Mithya Samsara, Mithya Jnanam / Vyavaharika Satya Jnanam, Aham Brahmasmi Vritti alone will remove Samsara.
- Mechanism of Brahma vidya = Epistemology...
- Science - Analysis of what is knowledge...

- How knowledge arises... how ignorance exists...
- How it is eliminated... what is difference between, ignorance / Error / Knowledge...
- Sravanam required for rise of this Aham Brahmasmi thought.

Misconception No. 1 :

- I am not infinite / I am not Brahman.
- I am finite / Individual / Localised, Abrahmatva / Ahamkara / Individual 1st person.
- 2nd and 3rd person arise because of finite 1st person.
- Jnani uses Aham - Not as finite person
 - Aham Brahmasmi not Ahamkara
- Ajnani's 1st person = Finite person = Ahamkara.
- On Ahamkara is based 2nd and 3rd person Triputi.
- Jnani's Aham - Not finite 1st person
 - It is infinite 1st person
- When it is infinite, 2nd / 3rd person swallowed, not even 1st person, only person...

1st person irrelevant for Jnani :

1 st Person	2 nd Person	3 rd Person
நான் ।	நீ you	அவன் / அவள் / அது - He / She / it

What you do in Vedanta?

- Aham Brahmasmi... when infinite person is known through Aham Brahmasmi Vritti, finite 1st Person - Ahamkara drops.
- Jeevatma - Small ' i ' - Localised father / Husband / Boss miserable ' i ' is destroyed / displaced / Falsified because of Moola - Bodha.
- By knowledge of Moola Atma / Adhishtanam of 1st / 2nd / 3rd person.

Technical word :

- By knowledge of Aham Pada Lakshyarth, Aham Pada Vachyarth gets displaced.

What is left behind :

- One ' I ' in which there is no 1st / 2nd / 3rd person... Infinite /Ekam Non dual.

Lecture 10

Verse 16 :

तद्युष्मदोरस्मदि संप्रतिष्ठा
तस्मिन्विनष्टेऽस्मदि मूलबोधात्।
तद्युष्मदस्मन्मतिवर्जितैका
स्थितिर्ज्वलन्ती सहजाऽत्मनः स्यात् ॥ १६ ॥

tadyushmadorasmadi sampratishttha
tasmin vinashte asmadi mulabodhat |
tadyushmadasmanmativarjitaika
sthitirjvalanti sahajatmanah syat || 16 ||

'You' and 'that' are based on the 'I'. When you go to the root of the 'I', 'you' and 'that' disappear. That state, which is bereft of the notions of 'I', 'you' and 'that', is one and one alone. That state which is the true and natural state of the Self, is all revealing and splendorous [Verse 16]

Tat = 3rd Person He

Vyushmat = 2nd person You

- “The small I” is cause of all problems / Sorrow



Ahamkara - 3rd Person Singular

- The you / The he /... is not 1st person Singular me.
- The you / The 'I' is cause of happiness / sorrow



Verb is different

- He / She / you... refers to 1st person - Finite 'I' not Vedanta 'I'
- It refers to Ahamkara 'I' 1st person different than 2nd / 3rd... Limited.

- Aham Pada Vachyarth... 2nd / 3rd Person based.
- Ahamkara is root of tree / Foundation of 2nd and 3rd person.
- Vulnerable to affliction by 2nd / 3rd Person....
- Accusing finger... To point - you / He caused the problem.

We never say :

- I caused the problem.

Very important :

- We forget that you and He is there
- Because of 'Consciousness' - Vulnerable " i "
 - Susceptible " i "
- Therefore Attack 'i' Ahamkara - Don't blame 2nd / 3rd person.
 - They are free born out of Aham.
- Uproot Aham... 2nd and 3rd person will disappear.
- All 3 persons will be included in bigger Aham....
- Aham Brahmasmi - Not 1st Person singular
 - All 3 is included
 - "The person" common to all 3 is called Purushaha
- When the " i " is destroyed / Falsified / Understanding it as Mithya... it is called Mithya Nischaya... which is called Ahamkara nasha.

Ahamkara Nasha :

- Jnani doesn't destroy Ahamkara - Physically.
- If he physically destroys, he can't transact later, he can't teach - Teaching requires Ahamkara.
- Atma can it do anything / Akarta - Abokta – Nirgunam.
- Jnani continues to have Ahamkara... but Ahamkara is seen as Mithya... or Vyavaharika satyam...
- Mithyatva Nischayam = Ahamkara Nasha / Falsification / Destruction.

How do you falsify rope /snake Ahamkara?

- By seeing Adhishtanam
- See Adhishtanam = See rope = Moolam of Mithya.
- Moola Rajju Jnanena, snake gets falsified.

Waker is Moolam for dream :

- By knowledge of waker, waking up - dream falsified, gets falsified.

What is Moolam of Ahamkara ? / Source of Ahamkara?

- Source = Satyam Adhishtanam = Atma



known through Sravanam / Mananam / Nididhyasanam under Guru

- Ahamkara will be used by Jnani as Vyavaharika, Satyam not Paramartika Satyam.

What is that state of knowledge?

- It is Akhanda / Eka... free from Division of 1st / 2nd / 3rd person...
- Pramata / Dvitiya / Uttama Bheda Rahitaha.
- 1st / 2nd / 3rd person is not there - Only Purusha
- False notion that there is 3rd / 2nd / 1st person



- Notion of division alone goes away.
- Experience of division will continue as long as Jnani is Alive.
 - Intellectual conclusion : No Division
 - Perceptual Division : Continues.
- Change in conclusion not in perception.

a) Sunrise / Sunset experience continues.

New Nischaya Jnanam :

- Sun doesn't rise / Set.
- Earth going in opposite direction.

b) Experience of Flat earth doesn't displace knowledge, That earth is round.

- Experience of Stationary earth doesn't displace knowledge that earth is moving fast.

Very Good!!

- Jnani also has experiential Ahamkara but false notion is gone ??? Buddhi is gone.
- Such state of knowledge is natural to me, Knowledge once gained cannot be lost.

Glory of knowledge :

- Experience can't displace knowledge.

Jnani :

- Never loses sight of wisdom... Divisions of Jeeva /Jagat / Ishvara belong to Anatma.
- I - Atma - Am division less... Pashyan, jigran.
- State of wisdom is called Sahaja Nishta Sahaja Samadhi.
- No abnormality is required to be a Jnani.
- No laughing without reason / No sitting.
- Be normal and be wise person.
- Only - No Malas / Pada Pujas for you.

All Sanyasis... called Jnanis!

- Since its state of wisdom its brilliant / Shining state... Figuratively....

(Joke :

- Why teacher came with dark glasses.... all students were brilliant - bright!)

Lecture 11

- Jnanis radiant glow indicates his wisdom no spatial division, between Jeeva / Jagat / Ishvara.

Verse 17 :

भूतं भविष्यच्च भवत्स्वकाले
तद्वर्तमानस्य विहाय तत्त्वम् ।
हास्या न किं स्याद्गतमाविचर्चा
विनैकसंख्यां गणनेव लोके ॥ १७ ॥

bhutam bhavishyachcha bhavatsvakale
tadvartamanasya vihaya tattvam |
hasya na kim syadgatabhavicharcha
vinaikasankhyam gananeva loke || 17 ||

The past was and the future will only be the 'present' during their currency. Is it not then ridiculous to discuss about the past and the future without knowing the truth about the present? To do so will be as ridiculous as learning to count without the number 'one'. [Verse 17]

- 1) No time wise division between past / Present / future.

Time :

- Future flowing down in present in front past flown.
- $Y \longleftrightarrow X$

Space :

- 1st Person Here / 2nd Person there / 3rd Person Elsewhere } Division a Mystery

2) Kala division :

- Due to apparent division caused by Ahamkara.
- In sleep Ahamkara dissolved, Past - Present - Future division absent... Therefore No Time.

3) Time division is dependent on Ahamkara :

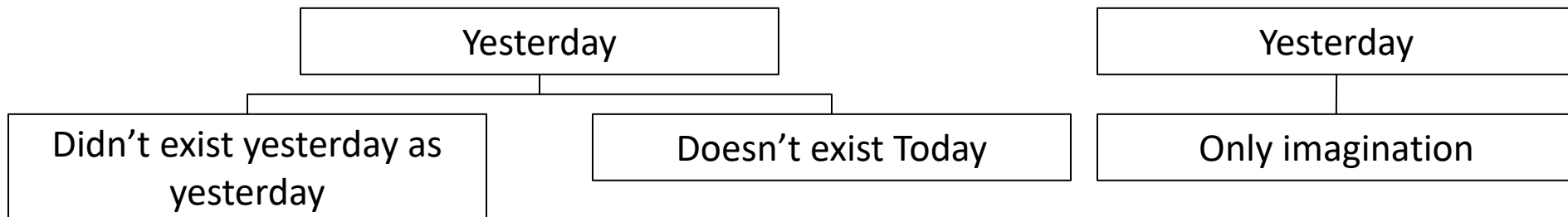
- Ahamkara division is dependent on Atma.
- Therefore Atma alone is Adhishtanam for time and division.
- Atma through Ahamkara feeds Kala division.

4) Past /present /future :

- Mithya - Myth - False notion in our minds.

Past :

- Exists only in my imagination
- Doesn't exist now.
- Existed in the past
- When yesterday existed yesterday, it was called today....



- We only go through series of experiences.
 - Today / Today /Today
 - Now / Now / Now...

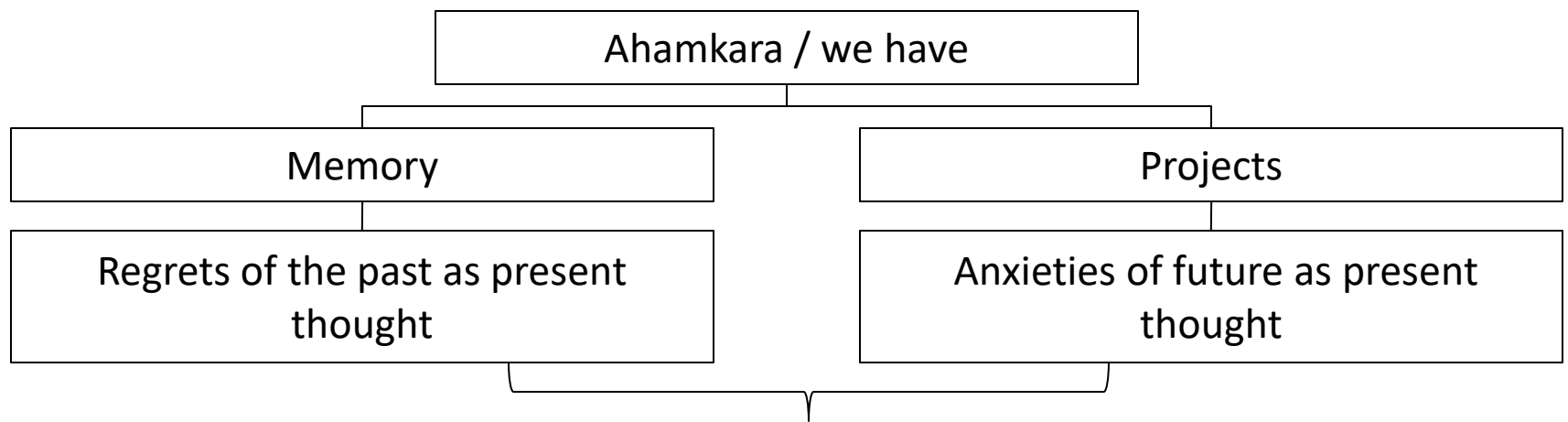
- Yesterday experienced as today / Now
- Today experienced as today /now
- Tomorrow experienced as today / now .
- Yesterday = concept = Name of your memory
- Tomorrow = concept = Name of you projection / Fancy day dreaming.

5) Memory - Hurts you :

- Is it past / present
- Memory regarding past exists in the present.
- What hurts you is not past but your memory of past and memory is existing in the present only.

6) What hurts you is not future !!

- What causes fear is not future!!
- Future thought exists... as present thought, we call it future “ Thought “....
- What hurts you is “ your own thought “
- Present thought dealing with future (called Projection).



- Both present thought in our mind called Ahamkara is disturbing us... at present
- what is there is only present

Verse 18 :

kva bhati dikkalakatha vina.asman
dikkalalileha vapurvayam chet |
no kvapi bhamo na kadapi bhamo
vayam tu sarvatra sada cha bhamah || 18 ||

क्व भाति दिक्कालकथा विनास्मान्
दिक्काललीलेह वपुर्वयं चेत् ।
न क्वापि भामो न कदापि भामो
वयं तु सर्वत्र सदा च भामः ॥१८॥

Are the concepts of time and space revealed without the Self? If we take ourselves to be the body, we cannot but be the products of time and space. But the truth is that we exist at no particular place and at no particular time. Yet, we are all-pervading and eternal. [Verse 18]

- Favourite verse of Dayanand Saraswati.
 - Past exists in the past
 - Future exists in the future
 - Therefore present alone exists. Analyse only present.... 24 hours - 1 hour.
- } When they exist in their own time, its called present

What is truth of present?

Answer :

- Apparent notion caused by Ahamkara in consciousness which has no time and place.
- Timeless Consciousness is localised as finite, present, by “Ahamkara “
- Ahamkara I caused by Deha Abhimana.
- With Deha Abhimana; present moment / Time has come.
- When Deha Abhimana goes, no present, no time, Time disappears.

In sleep, cant say :

- I am asleep
- To use verb... You should have Kala...
- Verb should exist in present tense / Past / Future.

Question :

- What is truth of Kala Trayam? Vartamanam - Present

Question :

- What is truth of present? Ahamkara

Question :

- What is the truth of Ahamkara? Atma - Divisionless.
 - Atma changes to Ahamkara
 - Ahamkara changes to present
 - Present changes into past / future.
- } Realisation

- Atma appears as Desha / Kala
In Atma - No Desha / Kala } Maya
- Atma appears as past / Present / Future through body.
- If you disown and Ignore Atma and discuss Time... Its a joke
- Time and space discussion without discussing Atma Tattvam is useless....
- Fate and Free will also mystery depends on time only.

Example :

- Trying to count things without knowing no 1
- Trying to count 2nd / 3rd / 4th without knowing no 1, Analysing later no's, without understanding.
- 2 = One alone manifesting as 1 and 1
- 3 = One alone manifesting as 1 and 1 and 1
- 2 / 3 = Modified version of 1
- Dvaitam = Modified version of Ekam
- Division = Modified version of Divisionless one

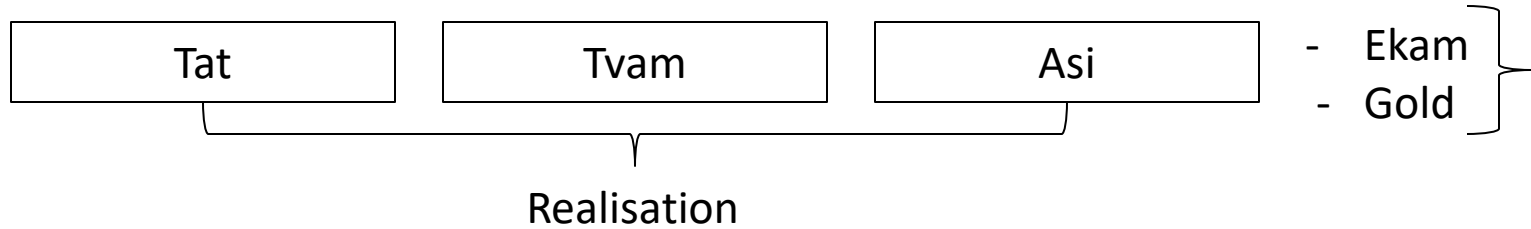


Without understanding one, Atma, trying to understand 2 / 3

- Without understanding Atma, enquiring into creation... Mystery.
- Time / Space... Mithya/ false
- All divisions caused by Time / Space - False.

Atma alone is Satyam :

- That Atma You are



1) Because of ignorance of higher nature :

- We identify with body and its limitations.
- We become Localised 'I' = Ahamkara



1st Product of ignorance



Atma Agyanam is cause - Foundation for Space / time / duality / Plurality

- Space / Time / Plurality(Division) causes - Samsara

Tyranny of Space :

- Located
- Struggle to reach places
- Distance caused by space, want to reach people
- Phones /couriers / Transportation because of spatial limitation.

Tyranny of Time :

- For project completion.
- Reporters in tension
- Industries in tension
- Worry of old age /disease / death.

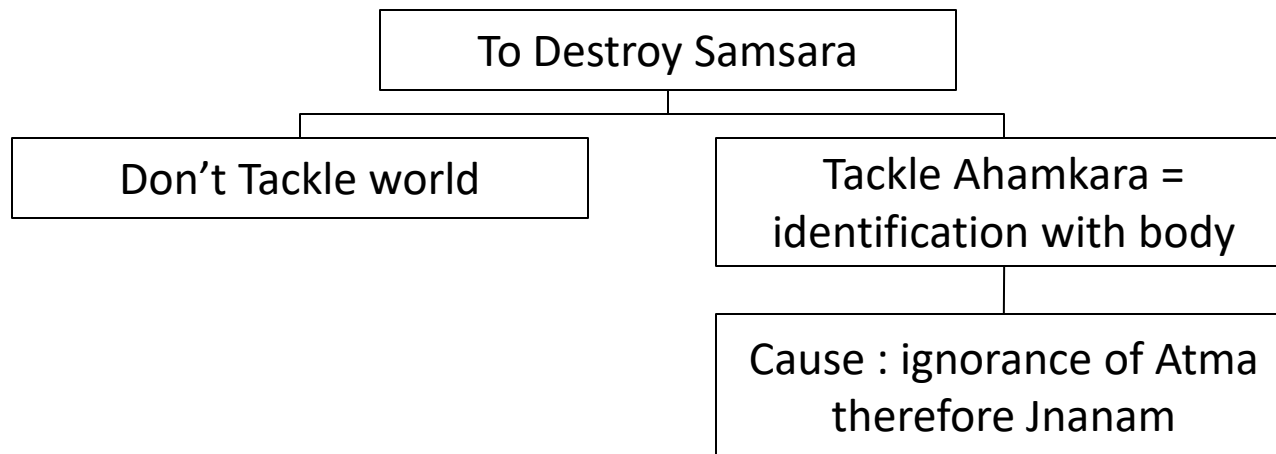
Tyranny of Division :

- Raaga / Dvesha / Asuya

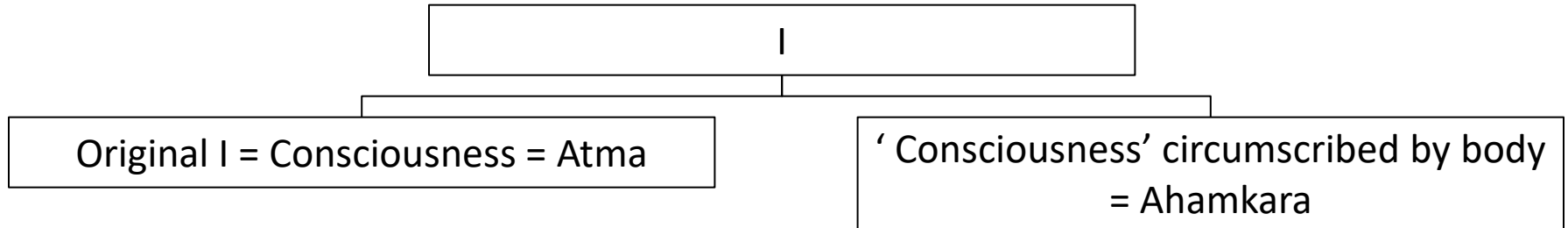


Competition by comparison / Jealousy

- In sleep no Ahamkara... no time / Space / Division of plurality.
- Ahamkara is caused because of ignorance of non dual Satchitananda Atma.



- There is no possibility of any transaction without Atma / Ahamkara.
- Ahamkara brings in Space / Time / Plurality.
- We cannot experience transactions in time and space without subject Aham – Chaitanya which operates through Ahamkara... Body identification.



- When Atma comes down to Ahamkara level, it causes Desha / Kala / Vyavahara.
- I identify with body and fall into Samsara.

I	Body
<ul style="list-style-type: none"> - Consciousness - Limitless Adhishtanam 	<ul style="list-style-type: none"> - Ahamkara born - Limited Adhyasa

Avatara :

- Bhagavan identifies with body in Avatara...
- Consciously descends down with knowledge - No human birth.
- Knowledge = Vyavaharika Ahamkara = Mithya = Leela - No struggle.

For Arjuna :

- Ahamkara is a fact - Atma doesn't exist. Therefore life serious / Old age worry.
- Loosing = Panic because Mr. Ahamkara = Paramartika satyam.
- When Paramartika satyam is missed, Vyavaharika Satyam becomes Paramartikam.
- If you have identified with body and Ahamkara seriously, play of time / Space / Struggles of Samsara Start.
- Frightening old age / Disease / Insecurity.
- Solution = Know foundation of Atma in Ahamkara / Time / Space / Plurality in Jagrat and Svapna.
- In Sushupti - Ahamkara is Temporarily, Suspended : Therefore no time / Space / Plurality.

Anvaya	Vyatireka
When Ahamkara is there - Space / Time / Plurality	When Ahamkara is not there - No time / space / plurality

How to tackle Ahamkara?

- Find what is cause of Ahamkara?

1ststage :

- Cause of Samsara = Ahamkara (Uproot Ahamkara).

2nd Stage :

- Cause of Ahamkara - Deha Abhimana
 - Ignorance caused body identification
 - = I am body notion
- Remove false notion by right knowledge.
- Jnanat Eva Kaivalyam / Ahamkara Nasha / Mano / Buddhi / Chitta - Naham...
- I am not body / Mind / Sense organs... I am Chid Ananda Rupa...

Nirvana Shatakam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahankaara Cittaani Naaham
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |
Na Ca Vyoma Bhuumir-Na Tejo Na Vaayuh
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||1||

Neither am I the Mind, nor the Intelligence or Ego, Neither am I the organs of Hearing (Ears), nor that of Tasting(Tongue), Smelling (Nose) or Seeing (Eyes), Neither am I the Sky, nor the Earth, Neither the Fire nor the Air, I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 1]

- Therefore knowledge is only solution.

How to get this knowledge?

- Tad Vidhi...
- I as Atma do not exist in particular place / Not localised... Know notion of localised 'i'
- Every letter declaration of Ahamkara, location - Top right and below = date.

After Jnanam... No letter pad!

- We don't exist in particular time / Place...

Where do we exist? we exist everywhere :

- Space exists in me... Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर
आत्मा प्राणमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।
अपान उत्तरः पक्षः । आकाश आत्मा ।
पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

tasmadva etasmad-anna-rasamayadanyo'ntara,
atma prana-mayah, tenaisa purnah,
sa va esa purusavidha eva,
tasya purusavidhatamanvayam purusavidhah,
tasya prana eva sirah, vyano daksinah paksah,
apana uttarah paksah, akasa atma,
prthivi pucham pratistha, tadapyesa sloko bhavati ॥ 2 ॥

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, prana is the head, vyana is the right side, apana the left side, akasa is the trunk, earth is the tail or the support. About this also there is the following vaidika verse. [II – II – 2]

- From me therefore Atma... Space is born.
- From me therefore Atma... Space exists / Universe exists.
- I do not exist in space, Space exists in one Atma...
- सदा च भामः ... I exist in all 3 periods of time... Gita :

अच्छेदोऽयमदाहोऽयमक्लेदोऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २.२४ ॥

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

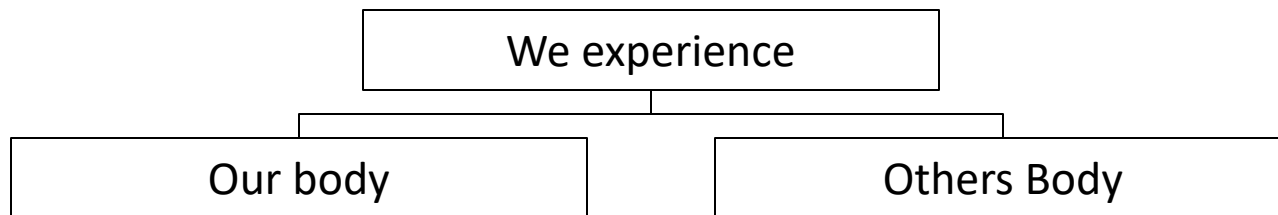
- Each Gita verse should be fact for me
is a fact about me } Moksha = Not for some Krishna
- Problem and solution - Both w.r.t I - Me - Ahamkara
- Start attacking yourself...

Verse 19 - Very important :

dehatmabhava jnajadau samana-
vekasya dehe hrridi dipta atma |
akramya deham cha jagachcha purnah
parasya meyam tanumatramatma || 19 ||

देहात्मभावे ज्ञजडौ समाना-
वेकस्य देहे हृदि दीप्त आत्मा।
आक्रम्य देहं च जगच्च पूर्णः
परस्य मेयं तनुमात्रमात्मा || 19 ||

In their body-centric attitudes, a Jnani as well as an Ajnani are the same. A Jnani traces out the Atman (Self) which reveals itself, at the seat of consciousness within himself; he thus goes beyond his so called body consciousness, beyond the world, beyond the universe and becomes all-pervading. Whereas, the Ajnani, the ignorant, takes his limited psycho-physical entity to be the Self." [Verse 19]



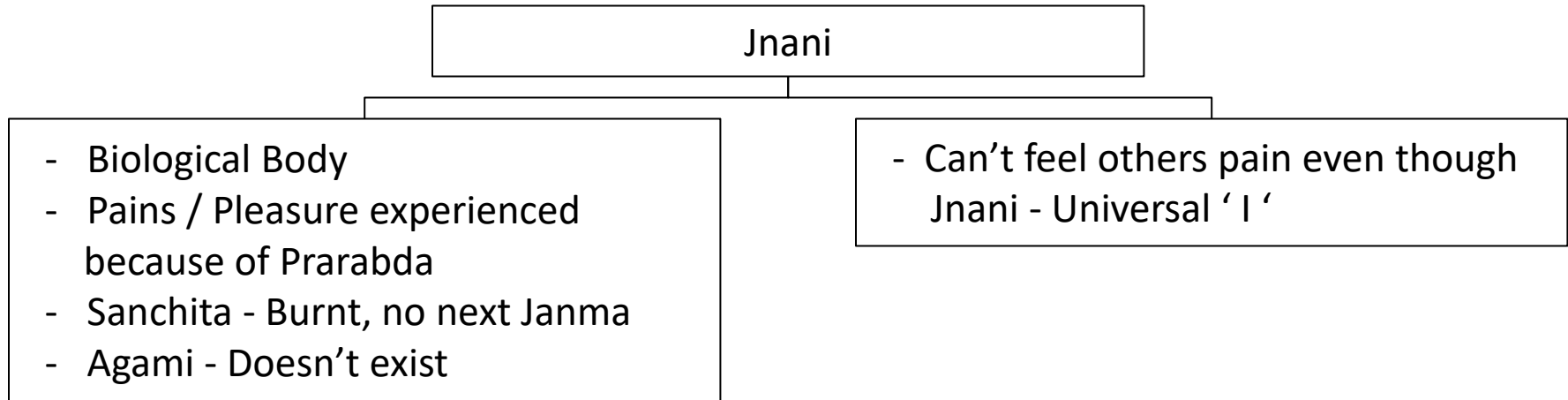
Our body :

- Experienced intimately... as myself as different from others bodies...

Others body :

- Not intimate
- Remoteness exists.

- Use instruments / Eyes - Ears of experience / Knowledge.
- If I close all my sense organs, can't experience.
- Mediate experience. Need medium.
- Pain / Comforts of others I can't experience.



- If he doesn't get Biological pain / pleasure, Prarabda will become Teethless / functionless.

Misconception :

- Jnani doesn't have Deha Abhimana.

Wrong conclusion :

- Jnani will not have biological experiences.

Test is :

- Intellectual Jnani, not experienced Jnani.

Example :

- 1) Sadashiva Brahmendra story famous amongst confused people, Never felt body cut / joined! - Therefore Jnani.
- 2) Patient in Europe by Self hypnosis / Auto suggestion by doctors / Didn't feel drilling of hole in the bone.
- 3) Ramana had surgery without Anaesthesia

Biological Pains :

- Hunger - Head ache, if no food - Hunger / Thirst / old age / Death - Common to Jnani and Ajnani.
- Vedanta doesn't solve Bio-pain... Its solution / Remedy for Bio-pain...
- Samsara is not bio-pain but response to pain / Psychological pain / sorrow / Emotional pain... in response to bio-pain.
- Child and elderly person - Both have Bio-pain.

Child	Elderly Person
<ul style="list-style-type: none">- Has no Samsara- No emotional pain	<ul style="list-style-type: none">- Why me...- Bhagawan unfair ← Vedanta Solves this

- No difference in experience of pain but difference in response to pain.

Very Important :

- Experience leads to conclusion which is intellectual process.
- Sunrise experience = Universal
- Sun travelling around earth = Intellectual conclusion based on experience (But is not experienced)
- When you study science - Intellectual conclusion changed.
 - Earth goes round on its axis.
- 1000 Miles / Hour and around sun... 60,000 Miles / Hour.
- Experience not changed - Experienced based conclusion changes upon receiving Jnanam / knowledge

Conclusion :

- Based on Bio-experience, I have made a wrong intellectual conclusion.
- I am body / Mind... No animal says I am body.
- We say - we are body / Mind.
- Conclusion is in the intellect, not in the body.
- I am the body - I have date of birth / Date of death.
- All intellectual conclusions born out of Bio-experiences...
- Vedanta will not change and cannot change because they are based on Prarabda....
- Bio-experiences will continue...

Vedanta changes experience based conclusion :

- I am not body In spite of bio-experiences.
- I don't have date of birth... Na Jayate...
- After fall of body, Bio experience will end but it is not my end.
- In sleep I don't have Bio-experience but I continue.
- Similarly after death I will continue.
- Its change in my conclusion in knowledge.
- Vedanta not meant to give experiential change but give cognitive knowledge change.
- Require only intellectual knowledge, no other change possible.

Jnani	Ajani
<p>- एकस्य वेदम</p> <p>1) Atma = consciousness pervading body not consciousness in the body</p> <p>2) Consciousness - Not part / product / Property of body</p> <p>- Not Limited by boundary of body</p> <p>- Survives fall of body</p> <p>- Will not transact - Non transaction is not Non-existence, Proved in Sleep</p> <p>3) That 'Consciousness' I am who is in the body</p> <p>4) I am Evident in the Body as in the mind as witness of presence and absence of thought</p> <p>- I am not body but am 'Consciousness' in the body / Mind which is aware of thought as well as absence of thought(Clincher!! Realisation)</p> <p>- Self Evident ever known... without requiring process of Knowledge(Subject-object- Instrument)</p> <p>- Pratibodha, Veditam Matam</p> <p>- I am Consciousness pervading whole universe and also in the body</p>	<p>- I am body mind - Body / Mind is Atma</p> <p>↓</p> <p>Wrong Conclusion</p> <p>Important to Note :</p> <p>- Body / Mind / Intellect Viveka</p> <p>- Dehatma Bava Same for Jnani and Ajnani</p>

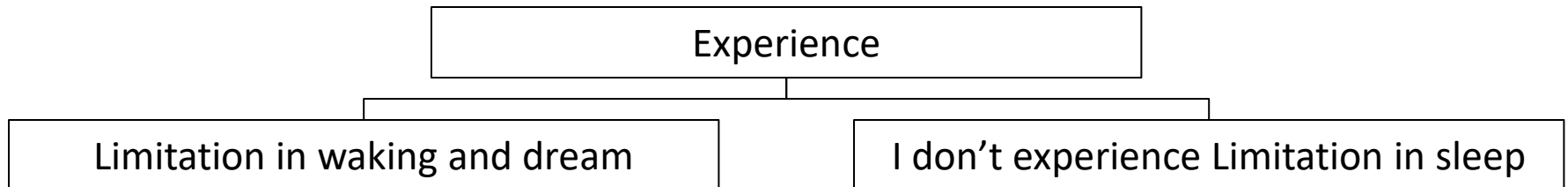
- I Pervade all bodies आक्रम्य...

Conclusion :

- I am Poornaha = Sarvagataha = All pervading.

Jnani :

- Says I am all pervading.
- Identifies with body / Mind complex.
- Statement takes place only in the body.
- We can never experience limitlessness = Contradiction in terms because.
- All pervasiveness is not experienced, but matter to be understood.
- (What about memory of sleep... Its memory not experience!!)
- Experience means Experiencer required - Limited / Localised.
- Localised Experiencer can't be limitless / Can't experience all pervasiveness.



- Experiencing limitlessness is impossible / Illogical because Experiencer is limited.
- I can sit in mango tree / Coconut tree or in the sun but will not have Sarvagatah experience

↑

- My mental projections
- Wrong notions - You only understand limitlessness...
- Once you work for experience, you are individual / localised.

Lecture 12

Verse 19 :

dehatmabhave jnadau samana-
vekasya dehe hrridi dipta atma |
akramya deham cha jagachcha purnah
parasya meyam tanumatramatma || 19 ||

देहात्मभावे ज्ञजडौ समाना-
वेकस्य देहे हृदि दीप्त आत्मा।
आक्रम्य देहं च जगच्च पूर्णः
परस्य मेयं तनुमात्रमात्मा || 19 ||

In their body-centric attitudes, a Jnani as well as an Ajnani are the same. A Jnani traces out the Atman (Self) which reveals itself, at the seat of consciousness within himself; he thus goes beyond his so called body consciousness, beyond the world, beyond the universe and becomes all-pervading. Whereas, the Ajnani, the ignorant, takes his limited psycho-physical entity to be the Self." [Verse 19]

Dehatma Bava :

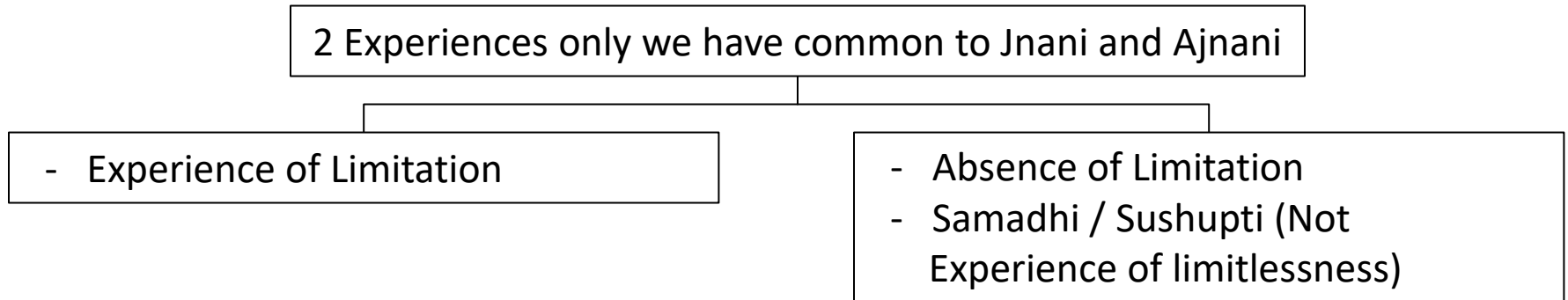
- Experience of localisation / Time.
- Limitation caused by Body.
- Experience in Jagrat and Svapna common to both.
- Absence of limitation in sleep common to both.

Therefore 3 Avasthas common to both.

- There is no 4th experience of limitlessness consciousness and deliberate and distinct experience of limitlessness doesn't exist and not logical.
- Experience is caused by Subject object - Division due to Deha Abhimana... Will always be Limited.

Sushupti :

- Not experience of limitlessness but Absence of limitation.
- Experienter is not there(Subject)
- Therefore no experience of Limitation.



If in sleep we say :

- Absence of experience of Limitation = Experience of Limitlessness.
- Then Jnani and Ajani will be both same because both experience the same in Sushupti...

But conclusions different :

Jnani :

- I am consciousness not only existence in the body but i am consciousness who exists beyond the body also.

Mine :

(In the body in Waking and Dream)	Outside the body in Sleep
As “Chit / “Consciousness”	As Existence Sat)

- आक्रम्य Vartate

Pervading body and world also :

- Therefore Poornaha, I am Limitless.

What does this signify?

- Jnani experiences limitation but, does not attribute limitation to himself.
- He knows limitations belong to objective, body but doesn't belong to “ I “ the subject
- I feel am in Chennai sitting in Dias, The experienced limitation belongs to the experienced body.
- It does not belong to Experienter “ I “ the conscious principle –

} Jnani's conclusion

Clincher Realisation! Hair rising!

- I the Experienter am different than the experienced body and world of objects.
- Limitations belong to the body - weight / Height... Understanding (knowledge - Jnanam) Makes the difference



Realisation !! Fields / Different....

- Experience / Sense of limitation - Jnani has after understanding but conclusion different.
- After knowledge Sun doesn't rise, I continue to experience sun rising.
- After knowledge I am not body / I continue to experience body.
- Knowledge doesn't alter experience.

Experience	Knowledge
<ul style="list-style-type: none"> - Earth is motionless - Knowledge doesn't change experience 	<ul style="list-style-type: none"> - Earth rotates on its own Axis 1000 Miles / Hour - Earth goes round sun at 60,000 miles / Hour - Knowledge falsifies experience and Experience continues

Jnani :

- Falsifies limitation based on Shastra.
- Experience of limitation continues...
- Atma I is understood as free from limitation.

Ajnani :

- Wrong conclusion - Based on experience continues.
- I am limited body based on experience of limitation.
- तनु = Shariram
- मात्रमा = only
- Sunrise will be taken as fact until one is educated, I am limited body until Vedanta education comes.
- Limited body / Mind alone is Atma.

What is size of body - मेयं :

- Measurable Height / weight
- Limited body alone is Atma.

My experience different :

- I am able to witness thoughts and say in Mind, that I am witness of thoughts = 'Consciousness' } I am limited, experience is common to both
- When I say I am witness, I can experience the witness and conclude intellectually }
 - I am limited - A fact for Ajnani
 - I am Limited – Myth / Fiction / Mithya / false for Jnani

Ajnani	Jnani
- Experiences Vyavaharika Satyam	- Experiences Mithya and Knows Paramartika Satyam - I never feel I am Jnani - I never have Anubava of Limitlessness / infinite

Verse 20 :

ajnasya vijñasya cha vishvamasti
purvasya drrishyam jagadeva satyam |
parasya drrishyashrayabhutamekam
satya m prapurnam pravibhatyarupam || 20 ||

अज्ञस्य विज्ञस्य च विश्वमस्ति
पूर्वस्य दृश्यं जगदेव सत्यम्।
परस्य दृश्याश्रयभूतमेकं
सत्यं प्रपूर्णं प्रविभासरूपम् ॥२०॥

The world, as world, exists for both an Ajnani and a jnaanai. For the former the seen world alone is the Truth. For the latter, Truth is the One, all-pervading, nameless, formless Atman, which expresses forth as the seen world (universe) and which hence is its very foundation. [Verse 20]

- To arrive at non dual reality
- Vedanta negates 2nd thing - Neti - Neti...
- Negates duality... arrive at non duality, then only limitations will go away.

In duality :

- I will be limited by world and world will be limited by me.
- As long as there is limitation there will be mortality.
- As long as there is mortality, there is fear / Samsara.
- Duality = Limitation = Mortality = Fear = Insecurity = Samsara.

Isavasya Upanishad :

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्व भूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

*Yastu sarvani bhutani atmanyevanupasyati,
sarva-bhutesu catmanam tato na vijugupsate [6]*

He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter feels no hatred for anything. [Verse 6]

- Constant sense of insecurity.
- Lack protection / covering.

If Samsara must go away...

- Insecurity, mortality, subject - object, object must go away.
- Only subject should remain = Advaitam = Moksha.
- Moksha is meant for subject... that should not go away.

- When objective world is negated for Samsara, only subject will be there.

Example :

- Dog sees itself in the mirror thinks another dog.
- Can't accept - Barks at mirror
Continuous barking = Samsara.
- 2nd Dog is experienced by you, but not satyam.

How to educate dog ?

Tell dog :

- You are experiencing the dog
- There is no dog other than you
- There is only one dog, why are you frightened of 2nd dog.

Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- World = 2nd dog
= To be negated
- Negation of world is not negation of experience of dog.
- Dog need not have experience of another dog because mirror is there.
- Dog has to understand that 2nd dog seen in front is less real than Bimba dog.
- Pratibimba dog experienced is less real.

Our Aim :

- Not negation of experience of world.
- But negation of reality we have attributed to the world.

Vedanta :

- Doesn't negate experience.
- Changes perception of world.
- Change = world enjoys a reality which is lesser than my reality.

Higher order	Lower order
<ul style="list-style-type: none"> - Paramartika Satyam - Subject / Drk I <p style="text-align: center;">↑</p> <ul style="list-style-type: none"> - I = Consciousness which makes world / body / Mind / known / illumined <p style="text-align: center;">↑</p> <p>Understanding = Negation of world</p>	<ul style="list-style-type: none"> - Vyavaharika Pratibasikam Satyam <p>World :</p> <ul style="list-style-type: none"> - External Objects / Our body / Our Mind

- World / Body / Mind with thoughts will be experienced as lower order of reality...

Advantage :

1)

Paramartika Satyam	Vyavaharika / Pratibasikam Satyam
One / Absolute I am	Many

2) Pratibasika and Vyavaharika satyam can't affect “ me “ the Paramartika satyam.

Gita :

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does he ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, he is not killed when the body is killed. [Chapter 2 – Verse 20]

अच्छेदोऽयमदाहोऽयमक्लेदोऽशोष्य एव च।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २.२४ ॥

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

3) I am relaxed :

- Let anything happen in Pratibimba / Vyavaharika Satyam... I am not affected.
- Negation of the world is the only understanding, Not stopping experience of world.
- World experienced by Jnani and Ajnani / Sees duality.
- As long as sense organs are there, world will be seen.

Story :

- Husband hit diamond with mud.

Wife :

- You are seeing mud / Diamond difference, therefore wife more evolved?

Ramana shatters misconception :

- Sensorialy will see duality.

Verse 20 :

- Ignorant has perceived universe
- Wise has perceived universe.
- Nirvikalpa Samadhi - For Jnani - No universe.
- Sleep - For Ajnani - No universe (universe has not disappeared) - Temporary non perception.
- Unreal appears real when, real is lost... sight of
- Unreal dream seen - Real, when asleep...
- For wise - Nondual 'Consciousness' alone is real satyam / Drk.

What type of satyam ?

- Drishya Ashraya / Adhishtanam Bootam.
- Adhishtana of inert objective universe.
- Subject 'Consciousness' which is substratum of inert objective world alone is satyam.⁸⁷

What is its Nature?

- Poornam / All pervading / Arupam - Attributeless / Alone is Satyam.
 - Perceived world is Mithya... Common to Jnani and Ajnani, therefore experientially same for both.
 - Wise dog... Looks at mirror image
 - Otherwise dog – Looks at Mirror image
- } Both experiences in same way

3rd Eye of understanding :

- Experienced dog is Mithya... Experienter dog is Satya.

Verse 19 and 20 : Take together

dehatmabhava jnadau samana-
vekasya dehe hrridi dipta atma |
akramya deham cha jagachcha purnah
parasya meyam tanumatramatma || 19 ||

देहात्मभावे ज्ञजडौ समाना-
वेकस्य देहे हृदि दीप्त आत्मा ।
आक्रम्य देहं च जगच्च पूर्णः
परस्य मेयं तनुमात्रमात्मा ॥ १९ ॥

In their body-centric attitudes, a Jnani as well as an Ajnani are the same. A Jnani traces out the Atman (Self) which reveals itself, at the seat of consciousness within himself; he thus goes beyond his so called body consciousness, beyond the world, beyond the universe and becomes all-pervading. Whereas, the Ajnani, the ignorant, takes his limited psycho-physical entity to be the Self.” [Verse 19]

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Essence :

- No difference between Jnani / Ajnani, w.r.t. Self and world experience.

Self experience in form of limited 'I'	World experience will be in form of objective world
1 st Thing	2 nd Thing

- 2 Things seen by both - Subject - Object

Difference in understanding :

- Cognitive / Intellectual change, Enough for liberation.
- Experiential difference not required.
- Experiential change can't give liberation because any experience is temporary.
- If liberation is based on change of experience, Moksha will be temporary.
- If liberation is based on knowledge
- its permanent like 2 and 2 = 4
 - Permanent in life
 - At 60 - 2 and 2 Not 5
 - Not dependent at home / Prarabda.
- Ignorance once gone is gone for good.
- Ignorance doesn't have new beginning, Knowledge doesn't have end.

Knowledge	Experience
<ul style="list-style-type: none"> - Permanent - Work form Knowledge 	<ul style="list-style-type: none"> - Temporary - Don't work for experiential change

Essence of Verse 19 and 20

Verse 21 :

विधेः प्रयत्नस्य च कोऽपि वाद-
स्तयोर्द्वयोर्मूलमजानतां स्यात्।
विधेः प्रयत्नस्य च मूलवस्तु
सजानतां नैव विधिर्न यत्नः ॥२१॥

vidheh prayatnasya cha ko.api vada
stayordvayormulamajanatam syat |
vidheh prayatnasya cha mulavastu
sanjanatam naiva vidhirna yatnah || 21 ||

Discussions about fate and free will are done only by those who don't know the basis of both. For those who have realised the Truth, that is the very foundation of fate and free will , there is neither fate nor free will. [Verse 21]

- Fate (விதி) / Freewill (மதி) - Important topic.
- Sad - Darshanam - Put together No connection / Not developed topics, verse after verse / Compiled together.

Question

Are there 2 things at all

One who uses freewill has to establish that

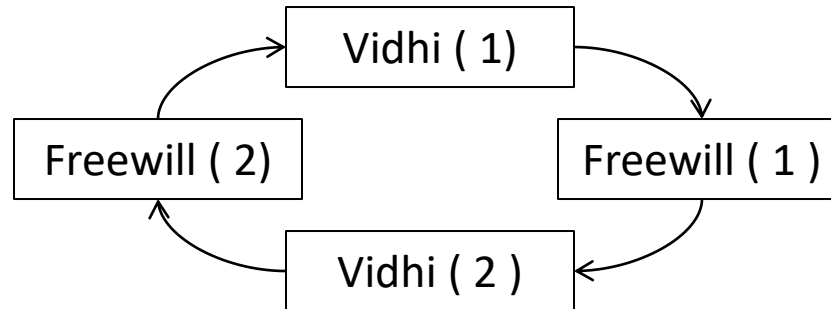
Fate / freewill

There is no freewill at all

- 1) No fate no freewill all fate
- 2) Accept freewill and fate which controls what?

Vidhi Based :

- Present freewill controlled by past Vidhi, Past freewill controlled by Past Vidhi.
- Future freewill controlled future Vidhi.



Cycle... which started first ?

- If beginning more powerful...
- When we do Parihara for fate... we say that is also decided by fate...

It is inconclusive debate, Never enter into this debate :

- Fate determined by freewill or Freewill is determined by fate.

अजनत :

- Ignorant of Atma will enter such debate, Once you know Adhishtanam Atma... debate ends.
- Both Mithya... and debate inconclusive.

Lecture 13

Verse 21 :

विधेः प्रयत्नस्य च कोऽपि वाद-
स्तयोर्द्वयोर्मूलमजानतां स्यात् ।
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Discussions about fate and free will are done only by those who don't know the basis of both. For those who have realised the Truth, that is the very foundation of fate and free will, there is neither fate nor free will. [Verse 21]

Is fate or freewill the original influencer?

- If you can arrive at beginning, then can conclude.

Same question :

- Hen / Egg... Any causality discussion never ends.
- Tree / Seed
- Father /son
- Janma produces Karma or Karma produces Janma.

1st Father / 1st Tree ?

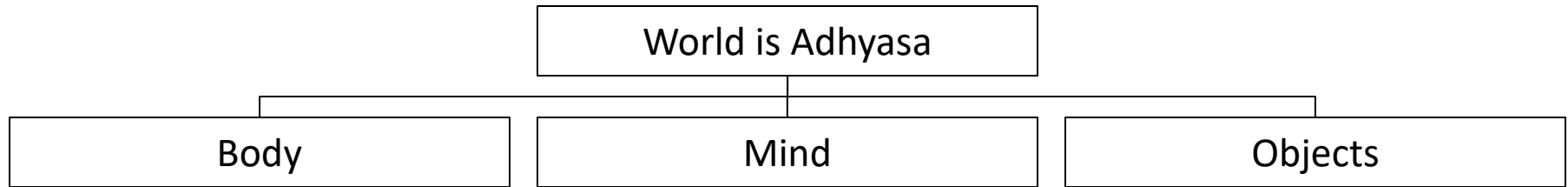
- This is called Maya /Mithya / Anirvachaniyam / Indescribable.

Mandukya Upanishad – 3rd Chapter :

- Karya - Karana Vichara Janma produces Karma or karma produces Janma.

Wise :

- 1) From Atmas standing, no creation exists, Atma alone exists...
 - Satyam / Jnanam / Anantam / Aprameyam... Brahman... in it no time / Space... it is Adhishtanam...



2) No cause, no effect :

- Ignorant see finite... wise see no scope for debate.

Why discussion on fate / freewill Non conclusive?

- 1) Fate can't be established without freewill.
 - Fate varies from individual to individual.

2) Who gives fate?

- a) Not Bhagawan, if so, he will become partial.
- b) Not inert world, can't decide which Jiva / which fate - No intelligence
- c) Not chance - Otherwise there will be no order in this world.
 - Fate ordered as per Karma.

Therefore conclusion :

- Fate determined by myself - My own past actions coming in form of present fate.
- Fate determined by freewill of past actions.

Problem :

- Past actions determined by type of body / Mind / Environment / Parentage.
- Actions themselves are determined by surroundings.

Therefore surroundings determined by fate ?

- Fate determines actions
- Actions determine fate.
- Logically mutually dependent.
- We can't say one is controller / Influencer / Determines / Dependent...
- It is Anirvachaniyam... Ananya Ashrayatvam.
- Body controls mental moods or emotions determine body's health.
- Physically affected or emotionally affected.
- Individual influences society or society influences individual??
- TV controls children's mind.
- Movie depends on society or Society depends on movie.
- Fate / Freewill discussion futile / Non conclusive.
- Focus on one is not based on logic but on provisional working arrangement.
- Emphasise on Purushartha / Vidhi depending on type of seeker.
- Depends on philosophy of life I have and Moksha that I want to accomplish.

Visishta Advaitam and Dvaitam :

- Concept of Moksha = ultimate discovery of fact that I am eternally, dependent on God = Not freedom = you are Paratantra.
- There is only one free principle... Bhagavan = Svatanttra.
- Moksha = Recognising I am under control of God, I am dependent on God.
- I am Eternally Dasa / Paratantra / Therefore dependent = Moksha.

Definition of Moksha :

- Eternal dependence on God is independence.
- Have to be a Dasa to a Mukta Purusha.

Orientation :

- I am dependent / small / Have no freewill / Controlled by fate
- Therefore Fate dominates / Pradhanam... Free will, down played.
- Therefore Dasa / Dependent / Paratantra.

Learn to use new language :

- Whatever is fate, use word = His will, Everything is He / I am nobody / Small / Kittu!
- I feel that and Philosophically my slavery.
- Samsara is slavery and philosophically reinforce slavery.

Aim :

- Become eternal Dasa of Lord and serve, Enjoying the service = Moksha.

In Dvaitam :

- Freewill suppressed, Fate expressed.

Learn to say :

- Everything “He” based philosophy, I suppressed philosophy.

Advaitam :

- I based philosophy.
- I am responsible for Vidhi / fate.
- I am cause of karma Phalam and future.

Gita :

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६.५ ॥

One should uplift oneself by oneself. One should not lower oneself. For, the self alone is the friend of oneself, the self alone is the enemy oneself. [Chapter 6 - Verse 5]

- To gain essential training of Advaita, start focussing on.
- “ I am responsible for everything “ philosophy.
- Focus on I - “Aham”

Learn to say :

- Aham Brahmasmi

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Everything born out of me, rests on me... I am not Dasa - I am Swami.
- World / Time depends on me - I don't depend on world / Time.

Shankara :

- World consisting of Jiva / Jagat / Ishvara

Ishvara :

- Vyavaharika satyam but depends on me the Paramartika Satyam...
 - “ The one in sleep” is Brahman.
 - God is in the waking state as controller of Jeeva in waking state and Jagat in waking state.
- } Realisation!!
- Substratum of waking state is Brahman (Adhishtanam)
 - Jiva / Jagat / Ishvara - Bheda / Division is resting on Me... Brahman which is Paramartika satyam.
 - To assimilate Advaitam, learn to emphasise on Freewill...
 - I am responsible for my fate.
 - I can change my fate, I am Swamy.

Own up :

- Aham Brahmasmi.

Logically :

- Both mutually dependent.

Fate	Freewill
Vidhi	Action - Karma

- Don't get into debate.
- Allow others to be Vidhi Pradhana and say it is my Vidhi to be freewill based (Purushartha Pradhanam)
- If you want to assimilate Advaitam, you should be Purushartha Pradhanam.

Why debate continues among ignorant?

- For a person who doesn't know Moolam - Atma...

Vidhi - Fate :

- Represents " Past I " (Time)
- Result of past action, action done by past I.
- Actions done is Purva / Vartamana Janma.

Prayathna - Freewill :

- " I " obtaining in present.
- Time connected I = Vidhi - Past i = Prayathna - Present I = Ahamkara I

- Vidhi and Prayathna refers to Past / Present, Karta / Bokta / Ahamkara 'I '
- This debate because one doesn't have Jnanam... / Ignorance of Moolam of Ahamkara....
- Realisation → = Timeless I / called Atma
- Adhishtanam / Moolam for change is changeless.
- Moolam for light is darkness.
- Moolam for waking is sleep??
- Moolam for good is bad...
- Ahamkara Adhishtanam = Atma
- Moment Moola is discovered, Ahamkara disappears.
 - Aham Brahmasmi and Ahamkara fight for sometime / Who wins – Atma.

Gurudev :

- Gita about fight in the mind.
- Ahamkara / Sakshi ← Adhyatmika Gita

Moment you wake up	Dream disappears / Meaningless
Waking up to Advaitam takes time!	

Gurudev's fundamental teaching!

- Dream discussion valid only as long as one is in dream.
- Waking dream discussion valid as long as one is Aware!

- One wakes up to immortal / Permanent / Eternal waking up....
- Where ignorance goes and you see this waking.
- On waking up... dream falsified.

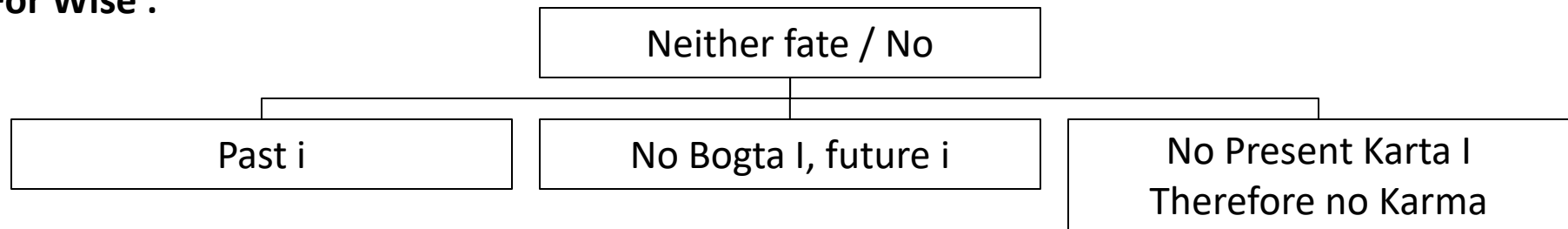
Moola Vatha Sanjanathan :

- One who clearly knows
- Samyak Gyanam
- Adhishtanam of Ahamkara = Atma - which is timeless
- Don't express Timeless, Have Jnanam of Timelessness.
- Therefore Atma = "Jnanam"
- There is no past / Future / Present... No time at all.

Verse 17 - Time discussion :

- Past Myth... Doesn't exist, only imagination
- Future Myth... Fancy.
- Past was there as Present in the past, Yesterday called 'Today' yesterday.
- For Vyavahara... use past / Present / Future Intellectually debate / Negate.
- Presence of Presentness is only w.r.t. past / Future " I "
 - Past / Present / Future Free " I " alone exists.

For Wise :



Gurudev :

- Janma Mrithyu / Karma / Janma... real for immature minds - Unreal for Wise.

Essence :

- Don't enter into debate of Freewill / Fate.

Moksha / Free :

- Wise - Knows its dream / Mithya / Unreal and active!
- Ignorant knows its real and acting... Samsara

Conclusion :

- If you want to assimilate Advaita teaching, it has to be.
- Aham Pradhana Sakshi, Aham Pradhanam not Ahamkara - Fate - Vidhi - Pradhana.

Verse 22 :

यदीशितुर्वीक्षणमीक्षितारं
अवीक्ष्य तन्मानसिकेक्षणं स्यात्।
न द्रष्टुरन्यः परमो हि तस्य
वीक्षा स्वमूले प्रविलीय निष्ठा ॥२२॥

yadishiturvikshanamikshitaram-
avikshya tanmanasikekshanam syat |
na drashturanyah paramo hi tasy
viksha svamule praviliya nishtha || 22 ||

If one sees God without realising one's own Aatman, the Seer, it will be an imagination of the mind. There is no God apart from the Seer. To have a vision of God is to be merged in the root of one's own Self. [Verse 22]

Disturbing Verse?

Keno and Brihadaranyaka Upanishad :

- What you experience unreal - Not absolute reality

↑

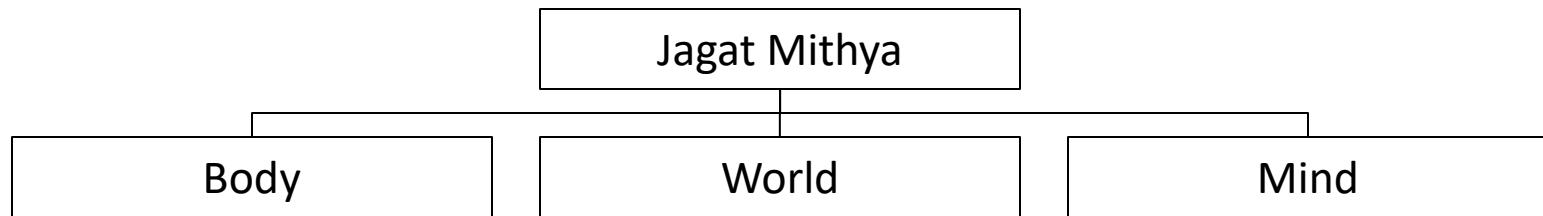
Objective world

↑

Relative Mithya Vastu

↑

Observed



- Knowledge / Sorrow / Mental condition / ignorance.
- I - Observer 'Consciousness' - Absolute reality Sakshi Chaitanyam.
- Is god Mithya or Satyam.

Upanishads Norm :

- Observer 'Consciousness' alone is absolutely real.
- Observed is Mithya.
- God is Mithya... if you believe in some god which is experienced in past / future / in time.

- It is Anatma because it is observed
- Ishvara Mithya Anatmavat Ghatavat like any object.
- Seeker of truth - Not emotional... keeps all prejudices Away.

Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 - Verse 4]

- When you objectify in experience it is not reality.
- To discover God... only one way.
- I Sakshi Chaitanyam ever observer Atma... ever Experienter.
- Realisation... Never experienced.

God understood as :

- “Aham Brahmasmi “
- Not body / Mind Anatma.
- Chaitanya Atma
- Sakshi Chaitanyam - Changeless
- Atma Abinna Ishvara - Non different than me - Observer “Consciousness” - Not part / Product.
- Ishvara Darshanam as objective.

Experience : Not real :

- Ishvara Darshanam as subjective Aham is real.
- Karma Khanda / Upasana Khanda / Puranas story - Bakta meditates.
- Bhagavan gives Darshanam... happy... One day he will come...

Advaita student :

- Coming Bhagavan not ultimate reality = Object / Anatma / subject to time and space.
- Coming Bhagavan is going Bhagavan.
- Keep Bhagavan as object for sometime, till maturity comes, in beginning... During Karma Yoga... worship God as object... During Upasana... Meditate God as object... stepping stone.

Ultimate Goal : Before every Puja chant :

- Devo Devalaya Proktaha
- Jeeva Devo Sanatana
- Tyaje Agnayata Nirmalyam
- Soham Bavana Pujaye
- God not someone from somewhere, Jivatma Chaitanyam obtaining in body is Ishvara.
- What have I... throw away - Real Puja is removing impurity called Agyanam.

Ultimate Puja :

- I am that Lord.
- Dvaita Puja - Allowed as means and Criticised as end.

Lecture 13

1) Ignoring “ I “ - Observer Atma which is Real God and gaining Ishvara.

- Darshanam as Anatma objects... Is Manasa Iksham therefore = Mental projection
Mithya - Pratibasika Satyam.

2) Maximum Vyavaharika satyam :

- God took form for your sake and appeared in front – Mithya.
- Both - Vyavaharika and Pratibasika satyam are Anatma, Object of experience – Mithya.

Why Ramana concludes this way?

- There is no real Paramartika, Satya Ishvara other than I the Atma.
- No absolute and real God. Other than ‘ I ‘ the observer Sakshi - Chaitanyam Atma.

Mandukya Upanishad :

- Borrowed heavily by Ramana... (Soham becomes Dasoham... Sada Dosoham - Dasa Dasoham...
- There is no other way for coming out of Samsara / Punarjanma.
- Vedanta doesn't talk of ‘He’ God... only self - I - As God.

Advaitam	Dvaitam
<ul style="list-style-type: none">- Become Master Moksha : <ul style="list-style-type: none">- Freedom from slavery Aham Eva Ishvara	<ul style="list-style-type: none">- Become servant of master- Slave of local one or god same- Driver of ordinary or of President same

Question :

- If I have to have Darshan of real God, I should have Darshan of Chaitanya Aham = Atma Darshan.

How to have Atma Darshan? Question is wrong

- If you have Darshan of Atma, Atma will become Anatma...

“Realisation” Atma Darshanam :

- Is abiding with knowledge I Am Atma.
- Tasya Viksha Sva moole Pravisleya Nishta.
- Abiding in Atma / Sakshi Chaitanya Svaroopam...

How to abide?

- Resolving Triputi abide in Atma.
- Resolving observer / observed division Abide in Atma.
- Abiding in Divisionless Atma with knowledge that I Am Atma = Atma / Ishvara Darshanam
- Advaita Jnana Nishta = Real Ishvara Darshanam.

Lecture 14

Verse 22 :

यदीशितुर्वीक्षणमीक्षितारं
अवीक्ष्य तन्मानसिकेक्षणं स्यात्।
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- Real God realisation not possible without Self realisation / Atma Darshanam.

Reason :

- Real Ishvara = Atma = Central teaching of Upanishad.

Keno Upanishad and Brihadaranyaka Upanishad :

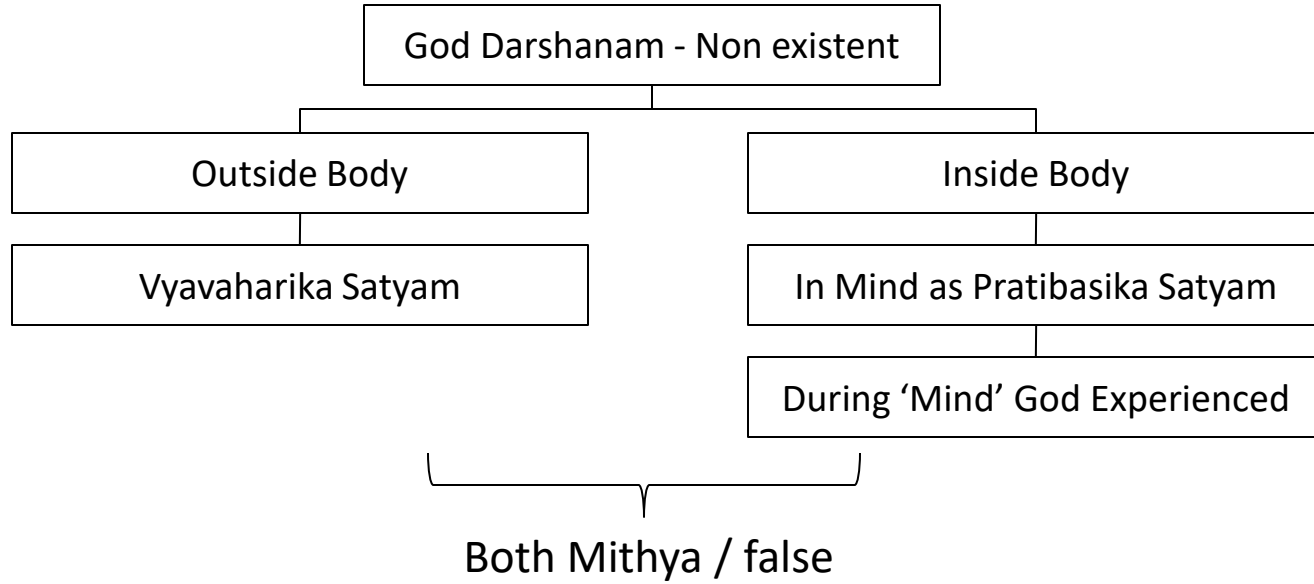
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What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 - Verse 4]

Whatever from of god you objectify :



Manasa Ikshanam :

- Vyavaharika and Pratibasika Satyam
- Upasya Devata... not Brahman which is ultimate truth.

Brihadaranyaka Upanishad (3rd Chapter - 8th Section) : Goes one step further... More clear

तदा एतदवशरं गार्ग्यदृष्टं द्रष्टुं, अश्रुतं श्रोतुं, अमतं मन्तुं, अविज्ञातं विज्ञातुं; नान्यदतोऽस्ति द्रष्टुं,
नान्यदतोऽस्ति श्रोतुं, नान्यदतोऽस्ति मन्तुं, नान्यदतोऽस्ति विज्ञातुं;
एतस्मिन्नु खल्ववशरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

tadvā etadakśaram gārgyadr̥ṣṭam draṣṭṛ, aśrutam śrotṛ, amataṁ manṭṛ, avijñātaṁ vijñātṛ;
nānyadato'sti draṣṭṛ, nānyadato'sti śrotṛ, nānyadato'sti manṭṛ, nānyadato'sti vijñātṛ;
etasminnu khalvakāśare gārgyākāśa otaśca protaśceti || 11 ||

This Immutable, O Gārgī, is never seen but is the Witness; It is never heard, but is the Hearer; It is never thought, but is the Thinker; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gārgī, is the (unmanifested) ether pervaded.

[3 – 8 – 11]

- Absolute Brahman never experienced / Known / thought / objectified but ever Experiencer / Knower thinker – Subject
- Real God = I / Subject
↑
- Being you yourself, how can you work for objectifying that God.
- To know real God, attempt to know Yourself.
- Mithya God by Tapas / Meditation... (Upasya Devatas)

Ikshitavam Avikshaye :

- Ignoring seer / Atma - Subject – consciousness you get only Manasa Darshanam.
- God in dreams(Mental projection) = Pratibasika Darshanam.
- Drashta = Sakshi Chaitanyam / Experiencer / Subject / Not ego Experiencer.

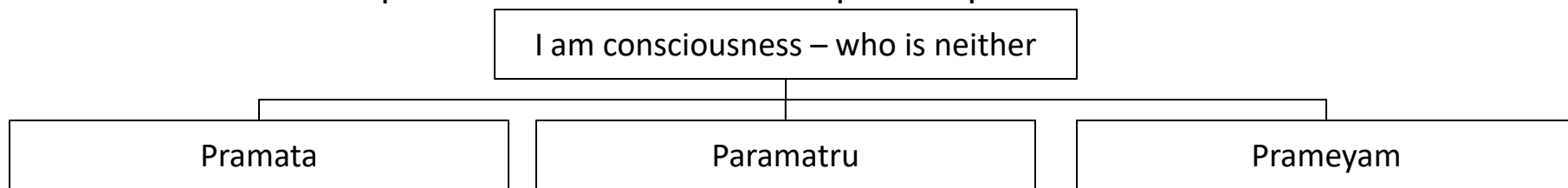
Sakshi :

- Which illumines mind without action but by mere presence.
- Other than ultimate subject - Chaitanyam - No real God.
- Unreal God is Vyavaharika Satyam.

How to experience real God?

- Not object of experience.
- तस्यैकश - Abide on true 'Consciousness / Abide on knowledge of real god.
- Ones own Svaroopam - After resolving individual who wants to know / Seeker...

- Attempt has to resolve with knowledge that attempt is foolish.
- Pramata attempter has to be resolved drop attempt and Abide....



- Abiding in Consciousness = Abiding in the knowledge that, this ‘Consciousness’ I am
- Atma Nishta = Jnana Nishta, not forgetting this fact = Only abidance possible.

Verse 23 :

आत्मानमीक्षेत परं प्रपश्ये-
दित्यागमोक्तेः सुलभो न भावः ।
नात्मैव दृश्यो यदि का कथेशे
स्वयं तदन्नीभवन्नं तदीक्षा ॥२३॥

atmanamiksheta param prapashye-
dityagamokteh sulabho na bhavah |
natmaiva drrishyo yadi ka katheshe
svayam tadannibhavanam tadiksha || 23 ||

The Vedic texts say: ‘Have Aatma Jnaana first and then see Sarveshwara’. The subtle meaning of this statement is not easily understood by many people. When the Aatman itself cannot be seen, how can Sarveshwara be seen? Seeing God is to give the mind itself as food to the Aatman. [Verse 23]

- Other than Self understanding, No other Ishvara Darshanam.
- Tangible God / Tangible world = Mithya.
- Real God = Intangible / Imperceptible / Adreshyam / Astrotram... No Sadhana required...
- There is no other God than you the observer.
- In order to realise Brahman, don’t look for a new thing.
- Attempt to know your Real nature = No new subject matter.

Anatma	Atma
- Body / Mind / sense organ	- Different from all these - What is its Nature

- Day you understand your real nature, you understand God.
- I know what is black eye die(Mei) ... Its white like turmeric powder... Doesn't know all 3.
- Self knowledge = God knowledge.
- Self = God (Remove knowledge)

Where in Vedas it is said Self = God ?

Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद्यदात्मविदो विदुः ॥ ९ ॥

hiraṇmaye pare koṣe virajaṁ brahma niṣkalam |
tacchubhraṁ jyotiṣaṁ jyotistadyadātmaavidō viduḥ || 9 ||

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest.
That is what the Knowers of the Atman know. [II – II – 9]

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih |
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati || 10 ||

There the sun does not shine, nor the moon nor the stars; these lightning's also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

How to see Myself?

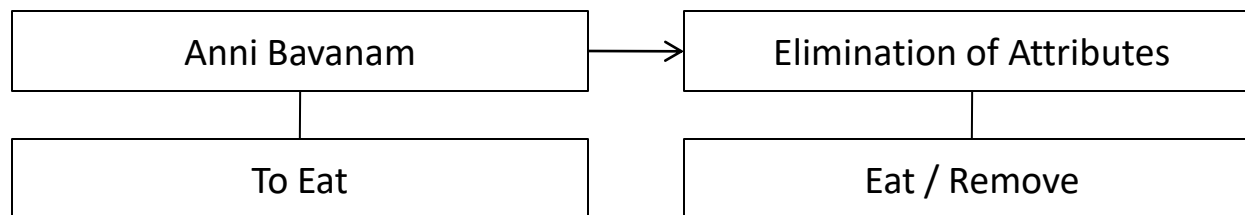
- For God Darshanam, work for Self Darshanam.
- Jnani / Ajnani - Both same Because both not seen God.
- Ishvara seen... by Upasana Kanda of Veda, Ganesha / Lakshmi = Vyavaharika Satyam No Moksha.
- Not discovered freedom from Samsara, still feel small / Asking Varam, without Aham Brahmasmi - No Moksha.
- Rakshas has also get Vyavaharika Ishvara...
- Resolving Ahamkara / Notion of resolution / Notation is Atma Darshanam.

I	Am	Shekar / Man
- 'Consciousness' self Evident	- Nature existence	- Attributes / Manhood / Transferred from body / Mind to Ahamkara

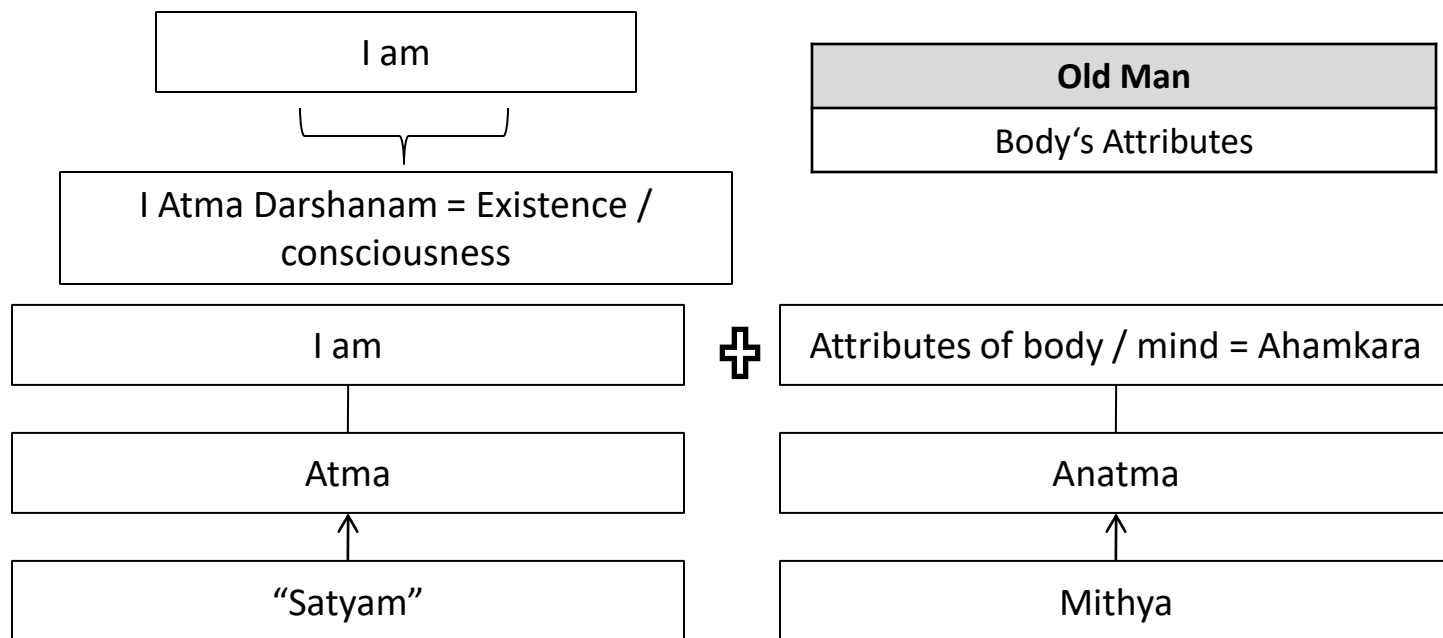
- When I take, attribute body / Mind as myself and say I am mortal / Disturbed... Its called Ahamkara... identified with body / Mind.

Vedanta :

- I take attributes of body and give it back to body. Mortality - Given back to body.



- Converts attributes into food.....



Verse 24 :

धिये प्रकाशं परमो वितीर्य
स्वयं धियोऽन्तः प्रविभाति गुप्तः ।
धियं परावर्त्य धियोऽन्तरेऽत्र
संयोजनान्नेश्वरदृष्टिरन्या ॥ २४ ॥

dynamic prakasham paramo vitirya
svayam dhiyo. antah pravibhati guptah |
dhiyam paravartya dhiyontare. atra
samyojananneshvaradrishtiranya || 24 ||

The Aatman, having given the light of consciousness to the Antahkarana, the inner equipment, remains hidden behind it and shines from there. That union with Pure Consciousness which the mind, transcending itself, makes (to merge in the Aatman) is the technique of realising the Aatman, not any other. [Verse 24]

- Self as 'Consciousness' already experienced by us.
- Experiencing anything else requires effort and use of instrument.

- To experience wall - Turn head
 - Eyes open
 - Its process in time
 - Efforts required
- All experiences require time.

Self - Ever experienced :

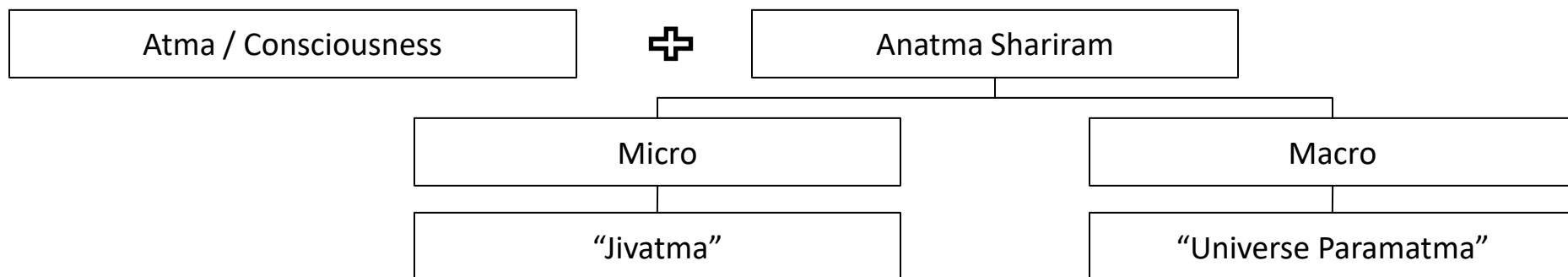
- 'Consciousness' Not wall.
- 'Consciousness' of surrounding not all the time.
- Mind required to turn attention to Atma...
- Mind not required to illumine 'Consciousness'
- Mind required to turn attention to ever evident 'Consciousness'.
- Turn attention to fact - I am 'Conscious' being.
- Body is sentient, body has consciousness, then Shastra required to talk of nature of 'consciousness'

Missed Lecture 14 :

- Consciousness alone exists all the time.
- No process / Instrument / time is required to experience consciousness. It is ever experienced to experience the Surrounding.
- Consciousness is ever experienced but mind is required to turn attention towards the ever experienced consciousness.

When you ask :

- Are you consciousness / conscious?
- You turn minds attention on to consciousness.
- Mind not required to illumine consciousness... 'Consciousness' is ever evident.
- Mind required to turn attention to ever evident consciousness.
- Once I turn attention to fact... " I am conscious " being, Body is sentient because it has got a gift from Consciousness.
- Shastra required to talk about nature.



- Body is sentient
- It has got consciousness, Shastra required to talk about nature of consciousness.
- Mind and Shastras not required to experience consciousness. Because it is ever experienced / Ever self Evident.

Role of Mind :

- To turn attention to ever experienced 'Consciousness'
- Turn attention and study Shastra to understand its nature - " I come to know "

Nature : Ever experienced 'Consciousness' is not :

- 1) Part / Product / Property of body.
 - 2) Pervades beyond Boundaries of body.
 - 3) Responsible for making body Live / Sentient.
 - 4) Survives death of body
 - 5) Exists but can't transact.
- Non transaction is not Non existence, exists all the time.
 - Parama = God = Atma = Ever experienced 'Consciousness'

Process of Self Enquiry

Very good / Atma :

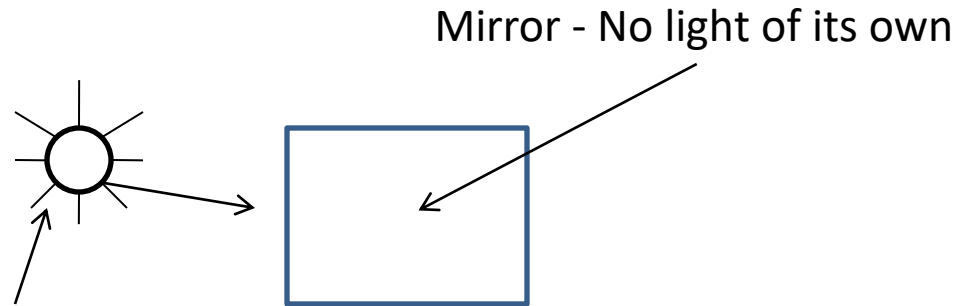
- Consciousness distributes / lends consciousness Prakasham - Sentiency - Life.

Good Word :

- Distributed consciousness is called "Life" = Chidabasa.
- Reflected consciousness is called Chidabasa.
- Reflected sunlight on the Mirror "Reflected Consciousness"
- Original consciousness is not life (Distributes life to mind).
- Mind is Alive / Sentient because of Consciousness.

Like sun gives life to mirror :

- Mirror has no illumination / Life / Effulgence by itself.
- It borrows life / Effulgence from the sun and starts illumining the dark room.
- Similarly 'Consciousness' illumines the mind and through sense organs illumines the dark universe...



Self Effulgent sun / Atma :

- Sun distributes its own reflection to the mirror - Atma distributes its own "Life" / Reflection to the Mirror... (To Sense organs)...

Very Important :

- Sun distributes its own reflection to the mirror, Pratibimba Surya is gift from Bimba Surya to the Mirror.
- Mirror becomes bright / Shining / Luminous.

What type of Brightness?

- Not Original Brightness... not intrinsic Luminosity...
- Mirror borrows light from Sun and itself becomes bright.

- Body / Mind Insentient / Inert / Matter borrow life and becomes capable of worrying.
- Inert mind can't worry but with 'Consciousness' can now worry successfully!
- Received gift from Original Consciousness - Paramaha Original Consciousness – distributes...
- Prakasham (Reflecting Consciousness) to Diye - Mind which is a reflecting material for 'Consciousness'.

Thereafter, after distribution, where does Original Consciousness go?

- After giving Prasadham, we go away, But Original Consciousness is everywhere - can't travel.
- Original Consciousness Distributes Chidabasa and can't go anywhere.
- It is all pervading - It is behind mind very much there wherever mind is (Realisation)
- Wherever there is reflected consciousness, in same place Original Consciousness is there.
- Svayam Dhiyonthaha... Remains itself hidden, within mind... In same place where mind is...
- Original Consciousness is bright, Therefore Reflecting Consciousness is also bright.
- प्रविभाति - Remains shining.

How to discover Original Consciousness?

- Easy... see where Reflecting Consciousness... Where Jiva is where Ishvara is!!

Lecture 15 :

Verse 24 :

धिये प्रकाशं परमो वितीर्य
स्वयं धियोऽन्तः प्रविभाति गुप्तः ।
धियं परावर्त्य धियोऽन्तरेऽत्र
संयोजनान्नेश्वरदृष्टिरन्या ॥ २४ ॥

dynamic prakasham paramo vitirya
svayam dhiyo. antah pravibhati guptah |
dhiyam paravartya dhiyontare. atra
samyojananneshvaradrishtiranya || 24 ||

The Aatman, having given the light of consciousness to the Antahkarana, the inner equipment, remains hidden behind it and shines from there. That union with Pure Consciousness which the mind, transcending itself, makes (to merge in the Aatman) is the technique of realising the Aatman, not any other. [Verse 24]

- Atma alone lends consciousness to Mind.
- Thereafter mind becomes conscious entity.
- This mind with borrowed 'Consciousness ' appears as though self evident / Self effulgent... It is this mind which is capable of knowing the external world.

(1)	(2)
Atma illumines mind	Mind illumines the world

- This mind will have to work to know everything in creation, But the mind doesn't require, any special effort to know the Consciousness.
- Because mind is self conscious, because of Atma... Chaitanyam only...

Ramana says :

- No special effort / No special experience required for illumining Atma because it is ever self experienced.

- Therefore Self knowledge involves only turning attention to ever experienced consciousness and thereafter understanding fact that, ever experienced Consciousness doesn't have any limitations.
- Intellect is required only to negate the limitation from the ever experienced consciousness.
- Intellect not required to experience consciousness because it is ever experienced.
- Intellect required to negate limitations from ever experienced consciousness.

Verse meaning :

- Parama - Ever experienced Atma, the consciousness lends consciousness to the mind / Antahkaranam धिया....
- Giving 'Consciousness' to mind, the ever experienced Atma is ever present behind the mind.

2nd Line :

- न कोऽपि नाभू...
- Atma is within the mind, Antakarasya Antaha...

How does Atma remain?

- भूवमिति - As ever experienced consciousness... But

प्रवक्ति :

- Unfortunately it is hidden As it were.

How experienced consciousness is hidden?

- Ever experienced → Never hidden...
- It is hidden like ever hidden screen in the movie...
- Screen always experienced by the person.
- Similarly 'Consciousness' is always experienced by all living beings... Its " Life ".
- If screen is not experienced, movie characters can't be experienced
- Remove screen and Try watch movie, Screen is ever experienced but is never noticed because of our preoccupation with movie.
- Changeless screen experienced but never paid attention.
- Like space / Light... experienced all the time but not paid attention.
- What is in my hand... Lines / Dust / Fingers / Nail, do not notice light... Because of which you see the hand.

Problem of 'Consciousness' :

- Not lack of experience but lack of attention.
- I am preoccupied with Body / Mind / objects.. Extroverted...
- Remove thought... observe silence, Consciousness because of which I am able to talk about...

Self knowledge. :

Stage 1	Stage 2
<ul style="list-style-type: none">- Paying Attention to consciousness- Ever experienced- Real I- Free from All limitation- Not new experience- New information of ever experienced <p>‘Consciousness’</p>	<ul style="list-style-type: none">- With Shastra negate Limitations attached to ever experienced ‘Consciousness’- Otherwise we will only be Verbalising ‘Consciousness’

- Turn attention from inert world (Body / Mind / Thoughts / Silence) to ever experienced ‘Consciousness’ which illumines silence Thoughts / Mind / Body...
- Illumines means makes them known / Knowable.
- In middle of movie pay attention to screen by using Intellect... Instead of paying attention to hero / Villain / Heroine... turn attention to screen... its not having new experience... screen is already experienced.

New information :

- Screen is not affected by movie events.

प्रविभाति	गुप्तः
Ever experienced	Not Paid Attention

- Turning mind to Antah Karana cave within mind... correct Buddhi to ever experienced consciousness.
- Connecting to screen as though it is a fresh event.
- Samyoga... connect I to consciousness = Ishvara Darshanam.
- Before Vedanta... In Puranas... its said Bakta merges with Lord... Anatma Ishvara comes and goes

It doesn't liberate you :

- Liberation = Changing understanding of yourself.

Verse 25 :

न वक्ति देहोऽहमिति प्रसुप्तौ
न कोऽपि नाभूवमिति प्रवक्ति ।
यत्रोदिते सर्वमुदेति तस्य
धियाऽहमः शोधय जन्मदेशम् ॥ २५ ॥

na vakti deho.ahamiti prasuptau
na ko.api nAbhUvamiti pravakti |
yatrodite sarvamudeti tasya
dhiyA.ahamaH shodhaya janmadesham || 25||

Nobody says at the time of sleep: "I am the body, Manas and the Buddhi". And nobody says on waking up "I did not exist during sleep". Search out the ego on whose rising, all the other factors rise. [Verse 25]

- False I / Erroneous I concoction / Misconception born out of ignorance.
- Enquire and it will disappear.

Real I	False I
- Verse 24	- Verse 25, 26, 27 ↓ Who is saying I am? நான் சொல்வது யார்?

In whole creation 2 Things exist

Chetana Atma

Achetanam / Anatma Body / Jadam

Atma	Anatma
<ul style="list-style-type: none">- Can't say I am- Doesn't have mouth- To say I am is an action / Modification / Involves movement / Thinking- Nirvikaratvat... Pure Atma can't say I am	<ul style="list-style-type: none">- Can't say I am- If so, in the middle of class table will talk / walk- Jadatvat... Ghatavat...- Therefore can't say : I am- Insentient

3rd Entity - Exists = “ Ahamkara “

- Mysterious which says ‘ I am ‘
- Makes salad / Kichidi... By taking some features of Atma and combines with other features of Anatma...
- If you want to see salad...
- Remove mango / Apple... looking for new fruit called salad... No substance called salad exists.
- For word salad, no corresponding object.

Salad :

- Has verbal existence Vacharambanam Vikaro Nama Dveyam...
- Ahamkara = Mysterious entity which has verbal existence no substance.

Verse Meaning :

- If body has intrinsic sentiency of its own, death will never happen.
- Someone else is saying “I am “ through the body.

2) Nobody says I was non existent in sleep :

- Everybody knows “ I am existent in waking / Dream / Sleep... 3 periods of time.
- If “ I am “ is going to become non existent, nobody will go to sleep because it will be death.

Conclusion :

- Atma is existent in waking / Dream / Sleep in 3 periods of time - कोऽपि प्रवक्ति
- Real ‘I’ exists in 3 periods of time.
- Atma can’t say I am because if it could... in sleep...
- “ I am “ Avastha Traya Sakshi...
- I am... the consciousness / Atma is illumining, sleeping mind / Body / Sense organs.

Realisation :

- Atma is there but doesn’t say “ I am “
- Deha Atma doesn’t say I am in sleep.
- Someone is there different than Deha and Atma - Which says “ I am “ which is asleep in sleep and wakes up in waking state.
- Ahamkara is asleep in sleep state and wakes up...

- Ahamkara is neither Atma / Body.
- Ahamkara is cause of all transactions.
- Ahamkara is Transactor ' I ' / Samsara ' I '.
- Body / Atma - Both exists in sleep but in the wake of 3rd entity 'Ahamkara ', all transactions / worries / limitations / complexes / Jealousy / Samsara rises.
- Attack mysterious 'i '.
- Enquire where does Ahamkara come from? Use intellect .. धिया (intellect) – Very important word.

Misconception :

- Intellect can gain self knowledge.
- Therefore transcend, negate intellect, go to Samadhi, gone beyond intellect... Knowledge comes through some means : wrong concept.

Ramana :

- Need intellect to analyse where Ahamkara comes from?
- Intellect can't know Atma, means, Intellect is not required to know Atma because it is ever experienced consciousness.
- Intellect /Guru Shastra required to knock off our limitations / Limited Ahamkara from ever experienced Atma.
- Using intellect.. Enquire... I am Ahamkara - Mortal...
- In meditation, no source to know who is this Ahamkara.

Shastra's input :

- I am 'Consciousness' free from all limitations.
- Shastra is perpetuated by Guru Shastra Upadesa, Otherwise it will become cult.

Lecture 16

1) Ahamkara says :

- I am mortal Sentient being

Atma	Anatma
I am immortal, sentient, Birthless	I am Mortal Shariram

What is size of Ahamkara?

Answer :

- Size of Ahamkara = Size of body.
- Ahamkara says I am located in Singapore, It is located Ahamkara.
 - Location - Borrowed from body
 - Sentiency - Borrowed from Atma

3) Impostor will have different names in different states / Different telephone nos..

- Therefore no. 1 cheat in the Jagat = “Ahamkara “ inside all of us.

Names of Ahamkara :

- Aham Kruti - 1 / Granthi - 2 / Vibandha - 3 / Sukshma Shariram - 4 / Bavaha Samsara - 5 / Matchetaha - 6 / Jeeva - 7.
- 7 Names - Found - Exposed by Enquiry.

Granthi : Mundak Upanishad : Avidya Granthi...

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

Bhidyate hrdaya-granthih chidyante sarva-samsayah I
ksiyante casya karmani tasmin drste paravare II 8 II

When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma-s is consumed. [II – II – 8]

Granthi because of (Knot) 2 Reasons

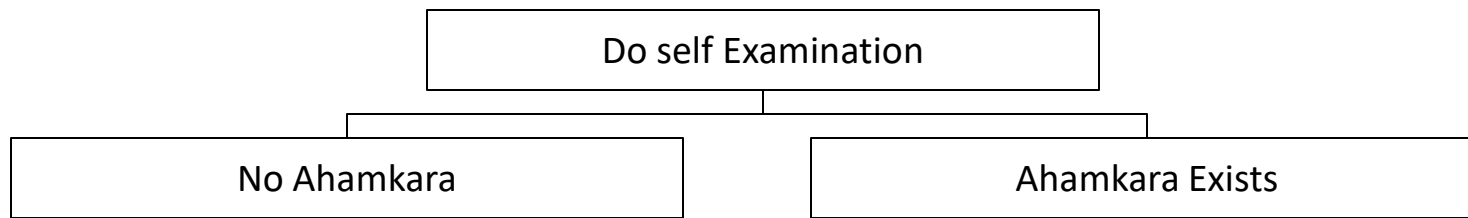
- Knot put long time before
- Many births before
- Can't be easily removed

- Joins consciousness and mortality of body
- Union of Consciousness and body
- Joins - "Yoga"

4) We measure life with respect to Ahamkara - How Am I.

Ahamkara Says :

- I am Brahman... My wife gives problem
 - Slips to Ahamkara
 - "My" problem not solved
 - Arjuna's problem / 'Me and Mine' Vishada Yoga.



- (There is no free / Liberated Ahamkara)

Verse 25, 26, 27 : Ahamkara Analysis :

Verse 26 :

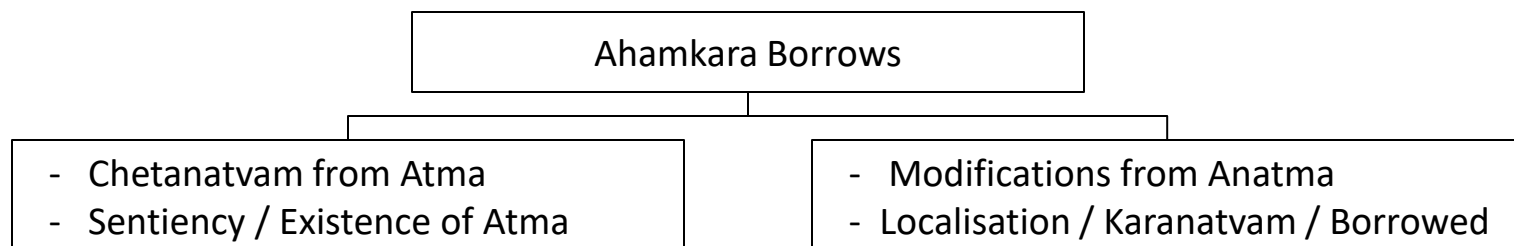
देहो न जानाति सतो न जन्म
देहप्रमाणोऽन्य उदेति मध्ये ।
अहंकृतिग्रन्थिविवन्धसूक्ष्म-
शरीरचेतोभवजीवनामा ॥ २६ ॥

deho na jAnAti sato na janma
dehapramANo.anya udeti madhye |
ahaNkRRitigranthivibandhasUkShma-
sharIrachetobhavajIvanAmA || 26||

The body (that is born) is not conscious; the Aatman (that is conscious) is not born. Between these two there rises another entity which depends upon or is associated with the body (Manas and the intellect). It is called by different names, such as the ego, the knot (of the heart), bondage, the subtle body, the Antahakarana, the samsara, the Jeeva etc.

[Verse 26]

- Mystical nature of Ahamkara....
- Creation of Ahamkara out of combination of Anatma and Atma.



Example :

- Ahamkara like Pratibimba - Reflection in Mirror.

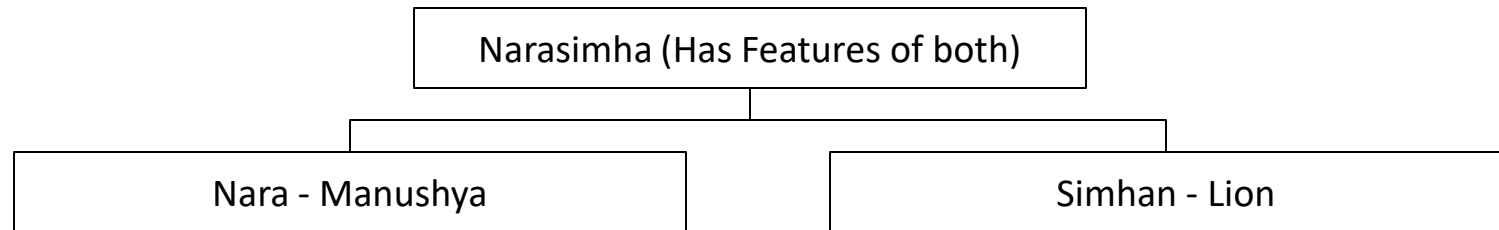
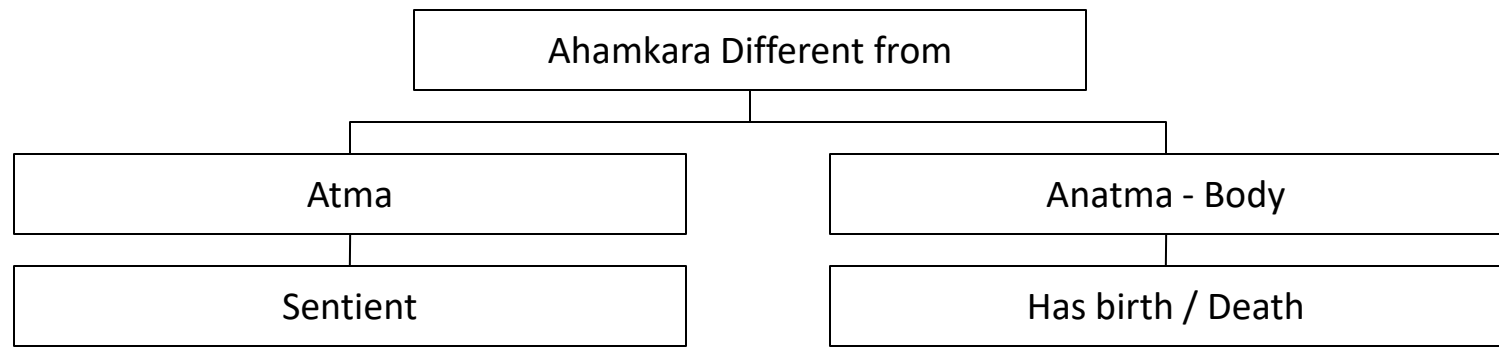
{ Reflected face not 3rd entity/ Pratibimba Mukham / false entity, Mithya }

Features of Mirror	Features of Original face
<ul style="list-style-type: none">- Moving Mirror / Motion- Motion transferred to reflected face and see reflected face moving- Location of reflected face borrowed from Mirror- Original face here / Reflected face Elsewhere	<ul style="list-style-type: none">- Eyes / Complexion / Length of Nose

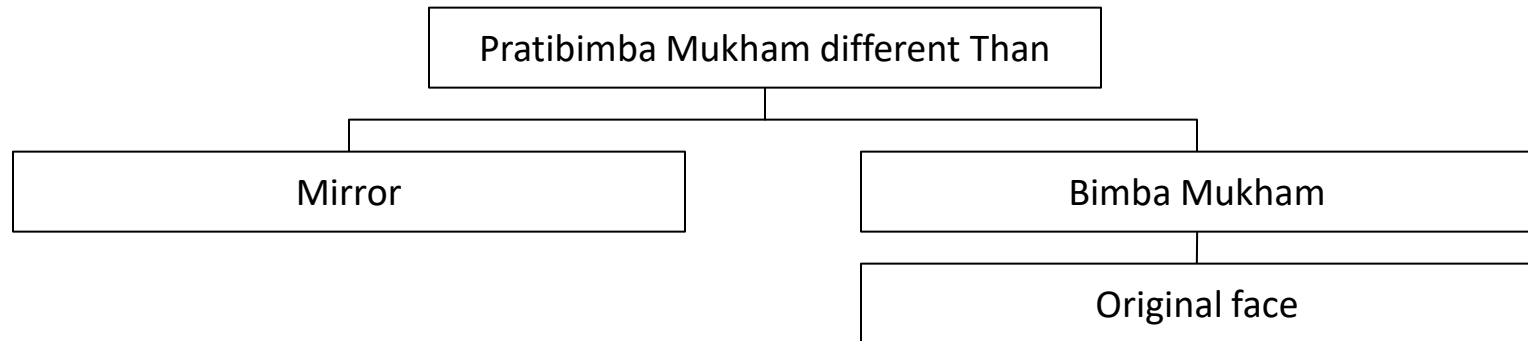
Ahamkara

- I am sentient
- I have power to know / Walk / Think
- Borrowed from Atma
- I am eternal / No Janma / Immortal-No death

- Changes borrowed from Shariram I am old / Young / Disease
- Changing Anatma features
- I am born / I will die
- Ahamkara has Janma / Maranam
- Ahamkara is different from Atma and Sharira



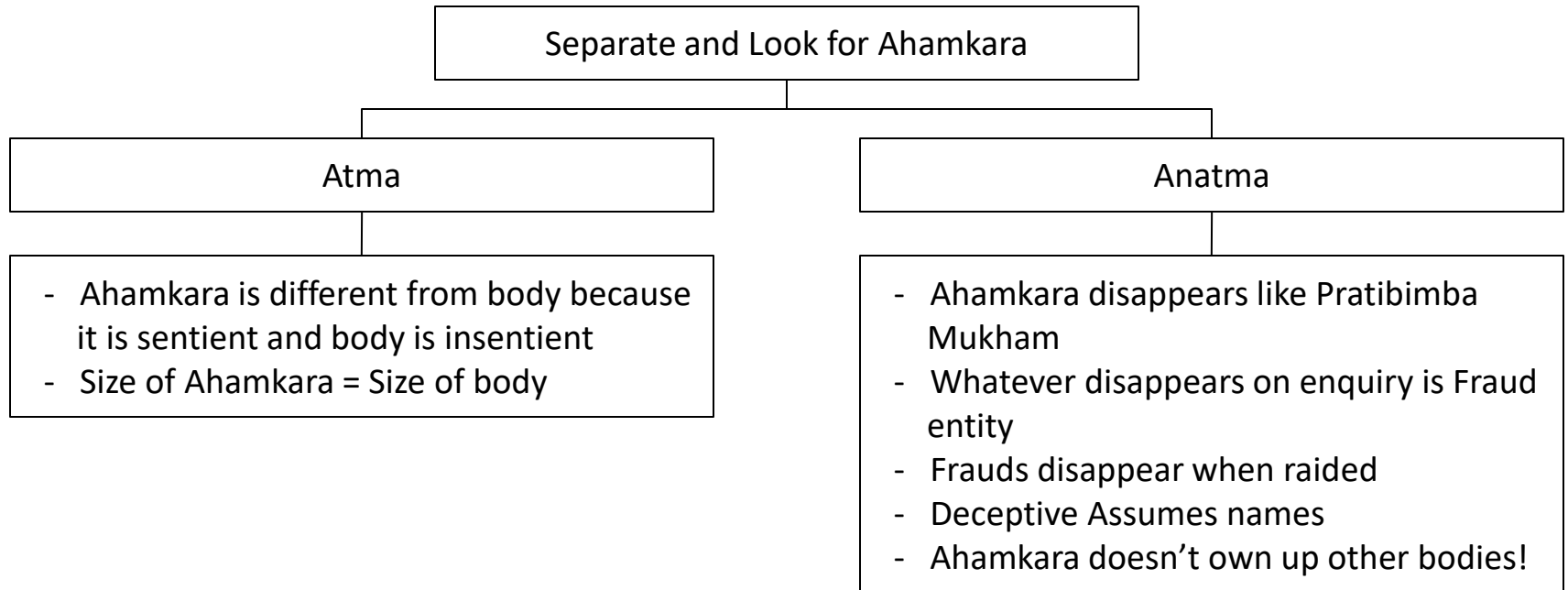
- = Anyonya Tadatmayam = Anonya Adhyasa



- To find out what is Ahamkara... separate Atma and Anatma... it will disappear...

What is weight of Pratibimba Mukham?

- Move Mirror or you move aside, reflected face disappears.



- Mithya reflection arises only in the proximity of mirror and original face.
- Ahamkara arises only in the proximity of live body(Sometimes) and consciousness(Ever existing)

Names of Ahamkara :

Aham Kruti :

- The one who says “ I am “ “ Aham “

Who says Aham Brahmasmi ?

Atma	Anatma
<ul style="list-style-type: none">- Has no Mouth organ- Space like - All pervading Consciousness	<ul style="list-style-type: none">- Insentient - No Intrinsic power to say- Matter inert

Ahamkara Alone says

- Aham Brahmasmi
- Aham Sarvagatah Asmi
- Aham Poornaha Asmi

- Aham Apoornaha / Limited / Worried

Granthi :

- Ahamkara Granthi - Not easily removed.
 - Entangled, since Beginningless times
 - Time is existing because of Ahamkara.
- Minus Ahamkara... No time / No place / No Jeeva / No Jagat / No Ishvara.
- Time concept generated by Ahamkara.

In sleep :

- Atma is there / Body is there
 - No Ahamkara / No ego
 - No Time experienced
- Ahamkara gives birth to Time in waking.
- In all Janmas Ahamkara is there... Anaadi Kala.

Student of Vedanta :

- Ahamkara will survive claiming I am Jnani... after Sad Darshanam...
- Jnani / Bakti can generate Ahamkara if not alert.

2nd Reason :

- Ahamkara Granthi

3rd Name :

- Vibandha = Strong bondage = Samsara.
- It combines Anatma and Atma.
- All human problems solidified = Ahamkara.
- Ahamkara is the problem.
- No Moksha retaining Ahamkara
- Moksha = Freedom from individuality not freedom that individual gains.

4th Name :

- Ahamkara = Sukshma Shariram, a thought rising in subtle body.
- Ahamkara invoked / Generated in form of I thought.

In sleep :

- I thought removed. No Ahamkara - Resolved temporarily.

In Vaikunta :

- Will retain individuality as Bakta...

5th Name :

- Ahamkara = Matchetana - Mind / Figuratively called mind.
= Thought
- Mind is active... Ahamkara is there.

6th Name :

- Ahamkara = Bavaha = Samsara = Vibandhaha
- Individuality is Ahamkara.
- Individuality can't go together with Moksha.
- Individuality = Finitude / Mortality



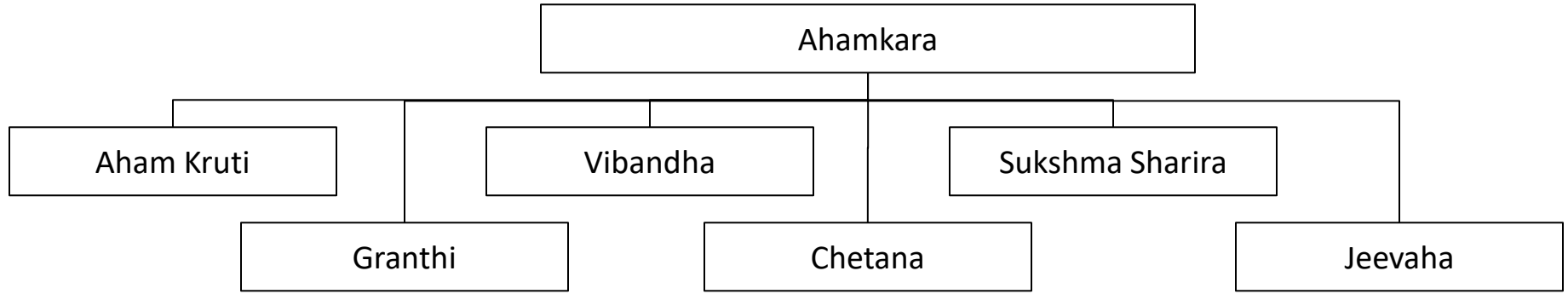
Difference : Raaga / Dvesha



Gradation / jealousy

Moksha / Going to Kailasha :

- God in front can't see Lord / In front Buro.
- In Moksha = Individuality has to get falsified.
- Bavayaha Namaha... Lord Shiva.



7th Name Jeeva :

- One who is born / Lives for Sometime / Drops body / born Again.
- Because of 7 Names, Ahamkara = Fraud, exposed, by enquiry.

Verse 27 :

रूपोद्भवो रूपततिप्रतिष्ठो
 रूपाशानो धूतगृहीतरूपः ।
 स्वयं विरूपः स्वविचारकाले
 धावत्यहंकारपिशाच एषः ॥ २७ ॥

rupodbhavo rutpatiprati shho
 rupashano dhutagrrihitarupah |
 svayam virupah svavicharakale
 dhavatya ~ nkarapishacha esha || 27 ||

The ego is the very origin of all names and forms. After giving rise to them it remains bound by those very names and forms and is sustained by them. It projects out names and forms and again withdraws them into itself. But when it starts inquiring into the secret of its own existence, this ghost that is, the ego, disappears. [Verse 27]

- Ahamkara is an intermediary entity caused by features of Atma(Sentiency borrowed / Anatma.

I am	
<ul style="list-style-type: none"> - Indicates sentient / Self conscious entity alone - Can think / Say I am - Table can't think and Say I am Mr. Table! - This 'Consciousness' is borrowed by Ahamkara <p>Stop :</p> <ul style="list-style-type: none"> - I am... Not Ahamkara 	<ul style="list-style-type: none"> - Attributes not borrowed from Atma but from Shariram - Each Attributes borrowed from Anatma - Annamaya(Fat / Lean) - Pranamaya (Hungry / Thirsty) <p>Manomaya :</p> <ul style="list-style-type: none"> - I am angry depressed / Jealous <p>Vignamaya :</p> <ul style="list-style-type: none"> - I understand - I am Educated <p>Anandamaya :</p> <ul style="list-style-type: none"> - I feel sleepy! Drowsy

I am	Human being / Angry / Sleepy / Hungry
From Atma	From Shariram

- Attribute of Anatma keeps on changing... 5 years / 20 years gone / Body old.

I am constant :

- Ahamkara has - Kaleidoscopic manifestation depending on properties of Body / Mind.
- When Karmeendriyas function.. Ahamkara is karta.
- When Jnanendriyas function... expressing world, Ahamkara is Bokta / Pitha / Matha / Putra...

Dakshinamurthy Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥८॥

Vishvam Pashyati Kaarya-Kaaranna-Tayaa Svasvaami-Sambandhatah
Shissya-[A]acaarya-Tayaa Tatha-Eva Pitr-Putraady[i]-Aatmanaa Bhedatah |
Svapne Jaagrati Vaa Ya Essa Purusso Maayaa-Paribhraamitah
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||8||

The Differentiations that we See in the World as Cause and Effect, as Possessor-Possession Relations, as the Disciple-Teacher, and Also as Father-Son Relations etc, are all Differentiations within the One Atman, In Dream or Waking state, He, the One Purusha is always present, and (as if) Maya Wanders over Him and gives rise to all these Differentiations, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 8]

- Changes as per attributes of Anatma...
- Birth of Ahamkara because of attributes of Anatma(Existence / Resolution also)
- In sleep - Anatma / Properties / Attributes / Ahamkara resolved.
- Raaga / Dvesha / Krodha / Kama - Raagi / Kami - Resolved.
- Attributes = Source of Ahamkara
= Fields in which Ahamkara moves functions... in multitudes of attributes.
- I am fat / Emaciated / Born / Going...

Ahamkara :

- Mind is Awake... I am waker - Vishwa.
- Mind is Partially Awake... I am dreamer – Teijasa.

- Mind is Passive.. I am sleeper - Prajna



Attributes of Mind



Names of Ahamkara / Individuality

- Properties of Anatma = Food of Ahamkara.
- In Meditation - Eliminate thought
 - No Properties for Borrowing
 - Ahamkara has lost its food
 - Don't want to think of son / office / Money
 - Ahamkara loses oil
 - Ahamkara does off! = Artificial Sleep (Lying down - Natural Sleep)

Thought Elimination - Not Aim of Meditation.

Vedantic Meditation :

- Retain Ahamkara - Bring teaching in

Dhootam :

- Ahamkara takes attributes and Drops Attributes, Takes forms / Attributes and Drops.

In front of	Ahamkara
- Son	- Father I ← Displaced
- Wife	- Husband I ← Displaced
- Office	- MD - I ← Displaced
- Teacher	- Student I ← Displaced

Verse 28 :

भावेऽहमः सर्वमिदं विभाति
 लयेऽहमो नैव विभाति किञ्चित्।
 तस्मादहं रूपमिदं समस्तं
 तन्मार्गणं सर्वजयाय मार्गः ॥२८॥

bhave.ahamah sarvamidam vibhati
 laye.ahamo naiv vibhati kinchit |
 tasmadahamrupamidam samastam
 tanmarganam sarvajayaya margah || 28 ||

The whole world of names and forms is revealed when the ego comes into existence and nothing is revealed when the ego goes to sleep, that is, it becomes quiescent. Therefore, all these that you perceive and experience as the world is [Verse 28]

- 1) Anatomy of Ahamkara to show Ahamkara is dependent on attributes of Pancha Koshas.
- Substance - only concoction of features of Atma and Anatma.

I am	Male
<ul style="list-style-type: none"> - Sat / Existence - Chit / Consciousness 	<ul style="list-style-type: none"> - Body - Biography - Rupani / Properties / Qualification

Ananda Feature not Taken :

- Poornatvam / Nityatvam / Shudhatvam

Srishti Rupot Bavaha :

- Ahamkara, variety born out of Anatma / Comes and goes... 4 Koshas...
- Attributes of Anatma are Srishti / Sthithi / Laya Karanam of Ahamkara...
- Attributes of Anatma not Available in sleep, therefore Ahamkara can't exist in sleep.
- Ahamkara = Savikaram, I am Nirvikara

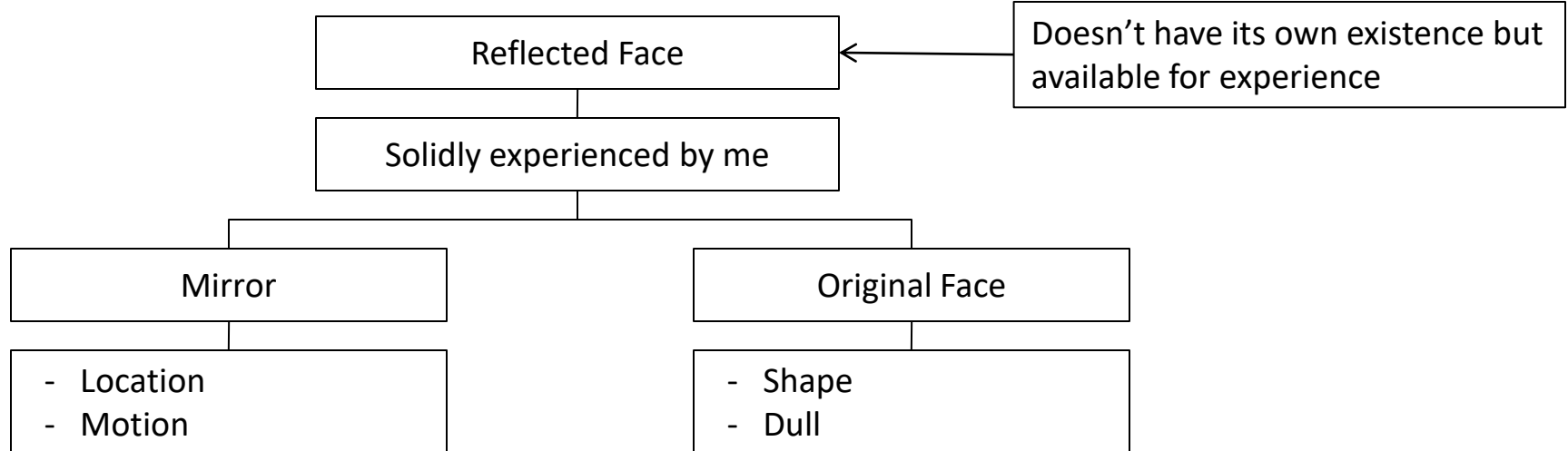
Conclusion :

- Ahamkara doesn't have its
 - Own intrinsic features.
 - Features handed over to Atma and Anatma
 - No substance called Ahamkara
- Ahamkara lives borrowed life - Comes empty handed... borrows Pen / Paper / Idea Credit card... intelligent living..

} Meditate

Example :

- Like reflected face... Seeming 3rd entity.



Maya :

- Something is non existent but is available for experience = Maya.
- Ahamkara... Non existent... But available for experiencing and face consequences also.
- Mysterious substance can be destroyed by enquiry.
- Doing karma / Upasana /service / Bakti activity... Ahamkara reinforced.. great achiever - I am greatest Bakta...
- Ahamkara = Has ghostly existence... No real existence
- Ahamkara - Doesn't go away by Karma.
 - Runs away like darkness
 - Understand : There is no darkness at all to go away

Ramana :

- Stranger in marriage exposed when, confronted by bride and Groom.
- All karmas done for Ahamkara's sake, Enquire and Ahamkara runs away.

Verse 29 :

सत्या स्थितिर्नाहमुदेति यत्र
तच्चोदयस्थानगवेषणेन।
विना न नश्येद्यदि तन्न नश्येत्
स्वात्मैकरूपा कथमस्तु निष्ठा ॥ २९ ॥

satya sthitirnamamudeti yatra
tachchodayasthanagavesshanena |
vina na nashyedyadi tanna nashyet
svatmaikyarupa kathamastu nishtha || 29 ||

The true state of your being is that in which the ego does not sprout up, The ego will not perish unless you search out its origin. If it does not perish, how can you have that realisation in which you experience the unity of Existence – the knowledge that everything is the expression of the Aatman.[Verse 29]

- Shadow / Reflection in mirror - Ignored
- No harm
- Ahamkara - source of all problems.

Brahma Sutra - 1st verse :

- Anonya Adhyasa... Tadatmayam.
- Ahamkara has Sanchita / Agami Karmas / Prarabda.
- Prarabda exists because of karta / Bokta.
- Victim of Prarabda - Fighting with Prarabda is shadow boxing.
- Powerful force not visible
- No way of uprooting Prarabda.
- To uproot Prarabda... go out of boxing ring.
- Dismantle Ahamkara - By Atma / Anatma Vichara.
- As long as Ahamkara is there - You are tormented by Prarabda.

- Idam Sarvam Vibati... Dvaita - Mithya Prapancha exists and torments.
- When Ahamkara is removed, there will never be Mithya Prapancha and Samsara.

Anvaya	Vyatireka
<ul style="list-style-type: none"> - Ahamkara is there... Samsara / Suffering is there - Jagrat and Svapna 	<ul style="list-style-type: none"> - No Ahamkara / Resolved - No Samsara / Sufferer - Sushupti

- No need to sleep all the time.
- Learn to dismantle Ahamkara in the mind / Intellect and continue wakeful sleep = wisdom.
- Awake and Ahamkara falsified = Wakeful sleep, sleep like situation.
- Mithya Jagrat / Jagat, Prapancha / Mithya Ishvara, based on Mithya Ahamkara.
- Ahamkara Janyam... = Mithya Jagat and Mithya Ishvara.
- Don't attack by adjusting world - Attack Ahamkara.
- Bagawatam... shifting load right to left no use - Pain in 5 Minutes.
- Any change in world = Shuffling load from left to right.

Sarvajaya :

- Cause of total Victory = Ultimate solution = Victory = Moksha = Sreyas.
- Punyam will be gone... Fineness gone.
- Money / Dharma / Artha / Kama... Preyas relative solution.

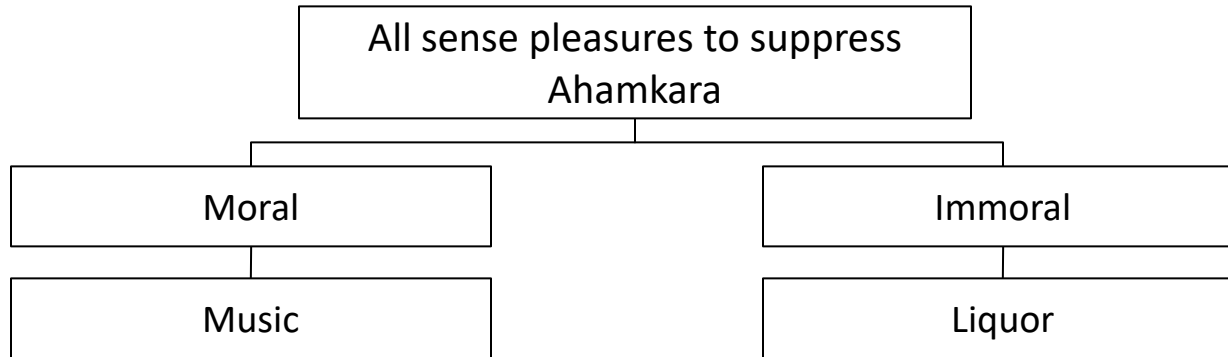
Verse 30 – 34 :

कूपे यथा गाढजले तथान्त-
निमज्ज्य बुद्ध्या शितया नितान्तम्।
प्राणं च वाचं च नियम्य चिन्वन्
विन्देन्निजाहंकृतिमूलरूपम् ॥३०॥

kupe yatha gadhajale tathanta-
rnimajjya buddhya shitaya nitantam |
pranam cha vachcha chiy niyamy chinvan
vindennijahankrritimularupam || 30 ||

Just as you would dive into a well with a deep column of water, so also should you dive deep within yourself using your sharp intellect. Searching intensely thus, breath and speech controlled, know, Realise, the real source of the ego. [Verse 30]

- For problematic Samsara... temporary solution is when Ahamkara is suppressed / forgotten / Evaded / Lying low in sleep.
- In heaven - Punyam is alive. Music / All sense pleasures to suppress Ahamkara.



- Suppressed Ahamkara is Laya, going to dormant / Latent / Potential condition.
- In Pralayam – Ahamkara Layam takes place.
- Next Srishti → Lord takes Ahamkara and Gives body = Jeeva.
- Death not solution therefore – Ahamkara Laya in death.

How to destroy Ahamkara for good?

Definition : Ahamkara Nasha :

- Nasha is that destruction of Ahamkara after which Ahamkara will not rise again
Remove root...
- Destroy tree - Not by cutting branches / Uproot tree... Uproot Ahamkara...

Cause / Karanam	Agyanam / Ignorance
- Moolam	<ul style="list-style-type: none">- Snake is born out of ignorance of rope- Ahamkara is born out of ignorance of Atma Adhishtanam

- Atma Adhishtanam = Karanam of Ahamkara.
- Without removing ignorance, only Ahamkara Laya will take place.
- For Ahamkara Nasha... Ignorance has to be removed (No 4 paths to Moksha)
- Samsara Nasha = Ahamkara Nasha = Atma Agyana Nasha
= Atma Gyanam.

Guruji !!

- No confusion for “My students”
- Atma Gyanam only by Atma Vichara.
- Happy today - Next day depressed because of Ahamkara...

Sathya Sthithi = Moksha Sthithi :

- State of permanent solution is in which Ahamkara can never raise its hood again.
- As long as there is possibility of arrival, fear and Drishti if doing well, will be there.
- Things not fine - Sorrow.
- Ahamkara goes off permanently only with enquiry - Into Udaya Sthanam...

Enquire :

- Source of origination / Rise of Ahamkara.

Vedanta :

- Adhishtanam of Ahamkara = Atma, Udaya Sthanam = Atma, Ahamkara Esham = Vedanta.
- If I am not interested in permanent destruction... Dont like Sravanam / Mananam / Nididhyasanam.
- Vairagyam... Detachment from anything - I am attached... Sanyasi... Don't understand wife and only child...

Vedanta Prescribes :

- Detachment... In beginning - I love Ahamkara... Prarabda comes...
- Don't complain to Bhagawan... விளையாட இது நேரமா ?
- Ahamkara will bring serious problem - படு மனமெ படு
- Intelligent insures against future psychological problem.
- How can you have insurance against fear / Insecurity / Anxiety.

Solution :

- Svatma Aikyam... State called Advaita Aikya Nishta.
- Jivatma / Paramatma - Aikyam / Atma - Ekatvam / Poornatva Nishta / Advaita Nishta.
- Taking insurance policy when things go well = wisdom.

Lecture 17

Verse 31 :

मौनेन मज्जन्मनसा स्वमूल-
चर्चैव सत्यात्मविचारणं स्यात्।
एषोऽहमेतन्न मम स्वरूप-
मिति प्रमा सत्यविचारणांगम् ॥ ३१ ॥

maunena majjanmanasa svamula-
charchaiva satyatmavicharanam syat |
esho.ahametanna mama svarupa-
mati prama satyavicharana ngam || 31 ||

The self-enquiry is that where the mind, kept quiet, sinks within itself and searches out its own origin. The assertions, reminder, that one makes to oneself, 'I am not the body, Manas or intellect. I am That, the Self.' are only small aids to Self-enquiry. [Verse 31]

- Ahamkara has to be eliminated for Moksham.
- If Ahamkara exists, you will live in false world and it can't give security.
- Elimination - Imperative and possible only by discovering Adhishtanam "Atma "
= Ahamkara Moola Vichara.
- Independent mind is ignorant, can't do self enquiry by itself.

Question :

- Should be addressed to wise entity not ignorant entity.

Gita :

- Independent mind can never make self enquiry. Requires external reinforcement.

Microscope	Telescope	Independent eyes
Small Microbes	Stars	Eyes can't see Microbes / Stars

- Aided eyes can see...

Mind aided by :

- Shastra Manaha / Acharya / Sadhana Chatushtaya Sampatti / Samskruta, can do Atma Vichara.
- Can't use telescope and Close eyes.
- Therefore Shastra Upadesha and application of mind



Complimentary pair... combination required.

Misconception :

- Close eyes and Ask who am I.

Answer :

- I am idiot... from ignorant mind.
- I am Brahmasmi... with Shastra / guru / Upadesha mind.
- Satya Atma Vicharanam to eliminate Mithya Ahamkara.

Enquiry :

- (1) Atma Vichara / (2) Chinvan / (3) Charcha / (4) Gaveshanam / (5) Anvesham/
(6) Marganam.

Vichara / 3 Segments

- Jivatma Tvam Pada
- Micro Cosmos
- Individual Vyashti
- Wave
- Incidental nature = Name and form
- 1st Stage

- Paramatma Tat Pada
- Macro Cosmos
- Total Samashti
- Ocean
- Incidental nature = Name and form
- 2nd Stage

- Aikya Asi Pada
- Essential nature = Atma
- Water
- Essential Nature :**
- Consciousness / Existence / Anantha Ananda(Poornam)
- 3rd Stage
- See Oneness of both

Jivatma Vichara :

- Eliminate 5 Koshas as incidental attributes.
- Body / Mind / Sense organs... incidental attributes of Atma.
- Last Janma / Next Janma... they will not be there.

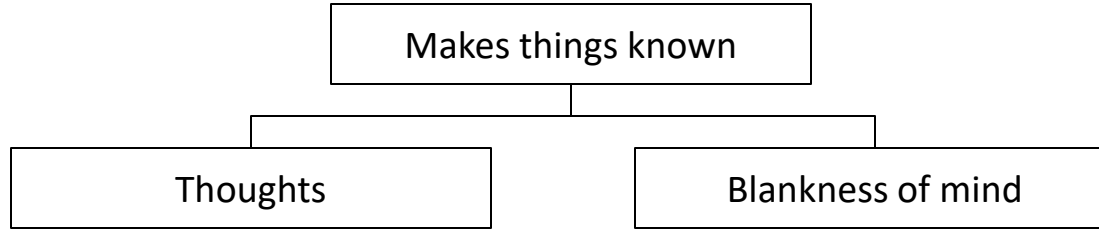
Gita :

वासंस्ि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥ २.२२ ॥

Just as a person gives up worn out clothes and puts on other new ones, so also, this Atma gives up worn out bodies and attains other new ones. [Chapter 2 - Verse 22]

- Clothes worn / thrown.
- Body worn (Birth) / Wear out / thrown Away.
- Pancha Kosha... up to Anandamaya Kosha not my real nature.

- Refer Taittiriya and Tattwa Bodha...
- Etat Na mama Svaroopam.. objects of my experience / Neti – Neti.
- Negate all objects, Get to state of blankness, Take Shastra and Guru Upadesha...
- Then point out - Silence is not silence... Not blankness... but consciousness without any objects.
- Objectless consciousness experienced in form of Silence = My real Svaroopaa Atma
- Own up... Esaha Aham...
- Witness 'Consciousness', Sakshi Chaitanyam illumines, Makes things known.



- “ Silence can’t be objectified because it is myself“
- Atma Nischaya...

Nirvana Shatakam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं
 न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
 न च व्योम भूमिर्न तेजो न वायुः
 चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahankaara Cittaani Naaham
 Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |
 Na Ca Vyoma Bhuumir-Na Tejo Na Vaayuh
 Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||1||

Neither am I the Mind, nor the Intelligence or Ego, Neither am I the organs of Hearing (Ears), nor that of Tasting(Tongue), Smelling (Nose) or Seeing (Eyes), Neither am I the Sky, nor the Earth, Neither the Fire nor the Air, I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 1]

Problem :

- Atma / Consciousness... Behind mind is my essential nature.
- Atma / Consciousness... Behind your mind is your essential nature.
- Therefore Many Atmas = Sankhya philosophy.

Verse 32 :

गवेषणात्प्राप्य हृदन्तरं तत्
पतेदहन्ता परिभुग्नशीर्ष्णा ।
अथाहमन्यत्स्फुरति प्रकृष्टं
नाहंकृतिस्तत्परमेव पूर्णम् ॥ ३२ ॥

gaveshanatprapya hrridantaram tat
patedahanta paribhugnashirsha |
athahamanyatsphurati prakrrishtam
nhankrritistatparameva purnam || 32 ||

When the very core of consciousness is attained by this inner search for the Self, the ego falls down with its head smashed into pieces. Thereafter, another wonderful “I” reveals itself there, not the ego, but verily the supreme All-pervading Brahman. [Verse 32]

- If Vichara is successful, Atma gained, Ahamkara will get eliminated and get resolved into Reality / Real thing = Satyam.

Very good :

- Dream world = Unreal... Resolves into waker / Satyam
= Continues until I wake up to truth...

Dreamer doesn't run into neighbour...

- Dream came from waker and resolves into waker
- Therefore dream world resolves into me the waker.
- Source, Resolution ground called Adhishtanam.
- Ahamkara arose from Atma because of ignorance of Atma.
- Ahamkara will resolve into known Atma.
- From ignorant Atma, Ahamkara rises, Into known Atma, Ahamkara resolves.
- From unknown rope, snake came, Snake will resolve into known rope.
- Agyanatu Raju = Srishti
Jnata Raju = Laya } Karanam
- From unknown I... Ahamkara rose Ahamkara dissolves into known I.
- Convert unknown rope into known rope - Snake resolved.
- Convert unknown waker into known waker... dream resolved.
- Vichara to convert waker(Unknown i) 'i' into known 'I'
- Aham Patet = Ahamkara will crash, Fall, Resolve into Hridaya Antaram / Adhishtana Atma.
- Atma / Consciousness... Obtained in heart within.

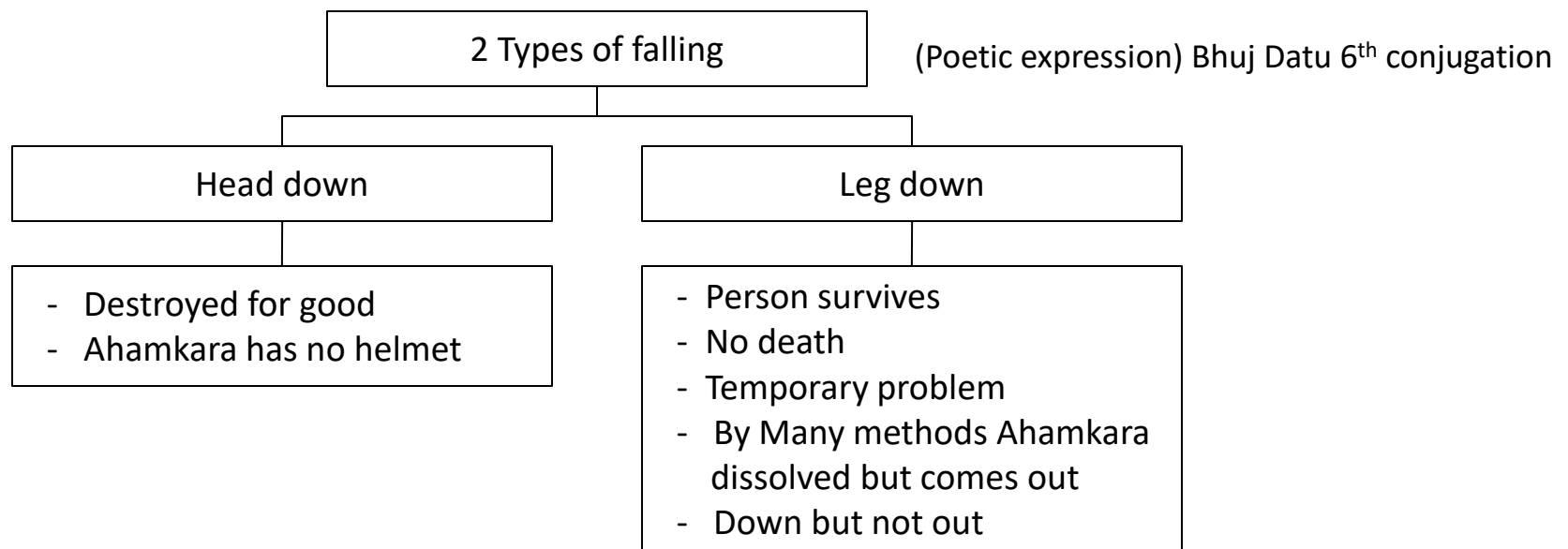
Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Ahamkara will rush towards Atma...
- Rope snake will go into rope and Disappear after knowledge.
- Dream world will enter into waker and disappear, dream is negated / falsified...
- Ahamkara Falls into Hridaya Antaram... With its head downward.
- Ahamkara taken as person falling from height.



- Yoga Samadhi... person refuses to study Vedanta.
- Mind withdrawn, Die to world, Dive Deeply into Rest - Andha yoga Nirvikalpaka Samadhi.
- Nirvikalpaka Bliss experienced - Better than sleep bliss.

What is the problem ?

- Samadhi will end, Yogi comes out of Samadhi, ignorance doesn't end.
- Ahamkara rises when you wake up, Yogi faces Maha Samsara.
- Every thought nightmare - Wants to sit in Quietitude all the time.
- Wants to be silent all the time. Doesn't destroy Ahamkara by Jnanam, Escapes Ahamkara by Samadhi.

Vedanta :

- Samadhi, Going to Kailash, Ashram, Temporary peace...
- What you require is knowledge... which will falsify Ahamkara for good.
- Thereafter, transact with world, Ahamkara will not bother.
- Don't escape from Ahamkara... Eliminate through Jnanam.
- Jnanam Falsifies Ahamkara for good.

Will then Jnani use word Aham or not?

Misconception :

- Destroyed Ahamkara... Jnani should not use நான்.... இது வந்தது... / பொச்சு.
- Jnani uses Aham and understands Aham as not mystical.
- Ahamkara - Not Svaroopā Atma.

Meaning reshuffled :

- New meaning = Aham Atma Asmi, Sat chit Ananda Svarupa Asmi.

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

Before	New
- I am body born into this world	- I am Atma into which world is born Atma Bodha : - Upadane Kolantre Sargat Sthithi Bud Budhani

Atma Bodha :

उपादानेऽखिलाधारे जगन्ति परमेश्वरे ।
सर्गस्थितिलयान् यान्ति बुद्बुदानीव वारिणि ॥ ८ ॥

**upadane'khiladhare jaganti paramesvare,
sargasthitilayanyanti budbudaniva varini ॥ 8 ॥**

Like bubbles in the water, the worlds rise, exist and dissolve in the supreme Self, which is material cause and the support of everything. [Verse 8]

- Jnani looks at every galaxy / Millions of stars as bubbles born in me... water or ocean.
- New Atma = Infinite Atma straight forward born as it were / I am Atma with
closed eyes / Open eyes.
- Old Aham = Small ' i '
crooked ' i '
- I am Atma in Jagrat / Swapna / Sushupti Avasthas, which rise and Resolve in me.

Gita :

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्श्ृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्चसन् ॥ ५.८ ॥

'I do nothing at all', thus would the harmonised knower of Truth think- seeing, hearing, touching, smelling, eating, going, sleeping, breathing. [Chapter 5 - Verse 8]

Gita :

प्रलपन्विसृजन्मृहन्नुन्मिषन्निमिषन्नपि।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५.९ ॥

Speaking, letting go, seizing, opening and closing the eyes- convinced that the senses move among the sense-objects. [Chapter 5 - Verse 9]

- Don't have to sit in Samadhi to experience Atma.
- I am Atma - 'Consciousness' / Existence, silence, ohm... in all Avasthas (अ उ म)
- Clearly evident in and all through experiences.

Atma Jnanam :

- Not particular experience but is evident in and through all experiences.
- Consciousness - is present in and through all experiences.
- Clip present only in clip experience... only when I look at clip.

Look at book, clip gone :

- Curtain present only in curtain experience.
- What is present in all experiences... Like light, Space, is changeless, consciousness / Existence.
- Don't look for particular experience to be aware of consciousness.
- Not particular scene to be aware of screen... In and through movie... Pratibodha Veditam...
- Jnani is ever experienced consciousness in and through all worldly experiences.
- Prakrutatvam Sphurati - Effortlessly evident.

Glory of new I	Ahamkara
<ul style="list-style-type: none"> - Not Limited - Neither father / Boss / Son - Brahman / Shudham - Shivoham - Param – Absolute / Not one of relative entity - Poornam - Initially Say Atma is subject, everything else is object - Subject is as opposed to object... relative entity - Drk - Not Drishyam, therefore relative entity - Atma - Not Anatma, therefore relative entity differentiate and make it relative <p>Param :</p> <ul style="list-style-type: none"> - Sat = Not Asat - Chit = Not Jadam - Ananda = Not Dukham 	<ul style="list-style-type: none"> - Limited - Pervades only body - Karta / Bokta - Father / Boss / Son / Husband - Maha Samsari

- Atma = Poornaha... Complete = without any limitation



- Not adjective / Attribute of Atma / Not Saguna.
- Poornam = Absence of all attributes.
- Bald head = Absence of hair not positive attribute.
- Empty head = Absence of things.
- Poornam = Not absence of Anatma absence of Gunas.
- Atma is Nirgunam... not property. Best don't use any word / Silence.

After knowledge :

- I am silence / Sat chit Ananda Svaroopam
- Not husband / Boss...

When we come to transaction :

- Who is now father... don't answer, where is father.
- From where are you coming... I never come / Go.

In transaction :

- Put Vesham of Ahamkara / Ahamkara dress, for Samsara put Ahamkara Vesham.

All the time, remember it is Vesham :

- Ahamkara Kanchutam like uniform for office / Policeman.
- When you enter transactions, Put Ahamkara Vesham.

Remember inside :

- I am Atma behind Vesham.

Lecture 18

Verse 29 :

- Ahamkara = Finite, Mortal, Karta, Helpless Bogta of Punya Papa karma = Samsara.
- Moksha = when Ahamkara is eliminated.
- Temporary suppressing = Escapist / Palliative = sleep / Good Food / Music / Nature....
- Temporarily go to Anandamaya Kosha - Get peace / Joy / Nirvikalpa.
- Deliberate suppression = Samadhi....
- Music / Nature = Temporary absorption into Atma (Ahamkara Laya)
- Gross - Subtle pleasure = Yoga Laya = Ahamkara Laya.
- Vyusthana Avastha = Yoga Laya = Samadhi, not real Moksha... Because Ahamkara comes again...

Pralaya :

- Ahamkara dissolved for 2200 Chatur Yugas.
- After Srishti... Old Ahamkara comes again.

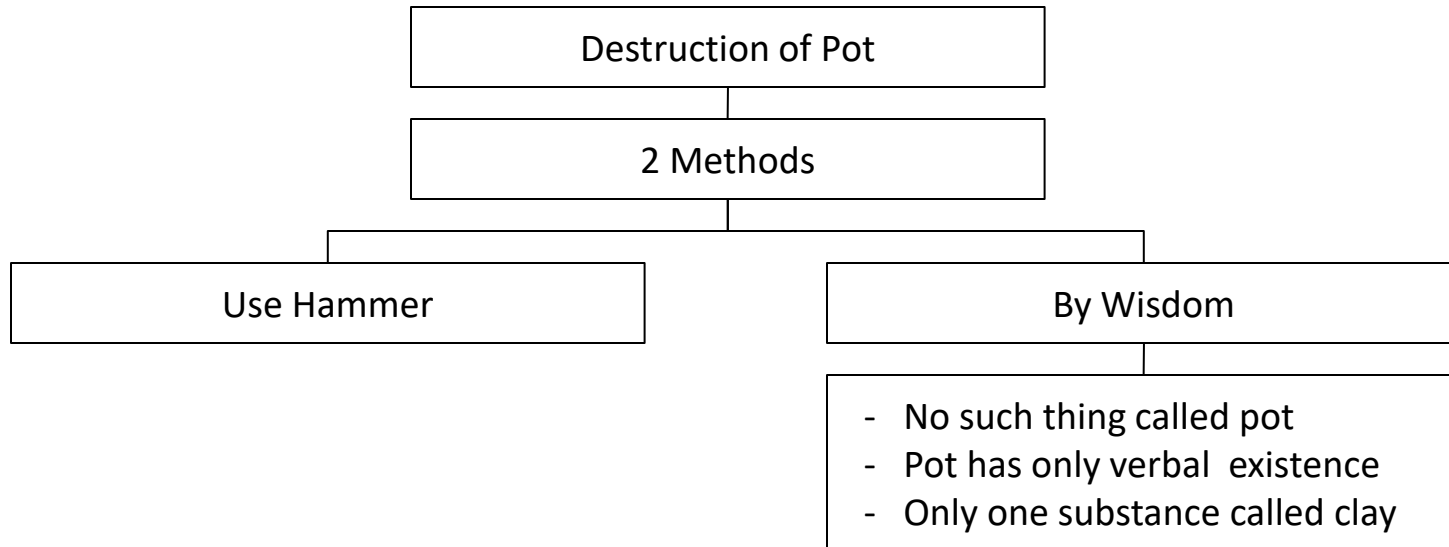
What is Moksha :

- Moksha is when Ahamkara is permanently, destroyed by uprooting Ahamkara... go to cause of Ahamkara...

- Atma Agyanam = cause of Ahamkara.
- Destruction of Ahamkara = Understanding Ahamkara is Mithya.
- Continue all transactions, use Ahamkara all the time.

Learn :

- Ahamkara is Mithya... Nischaya = Ahamkara Nasha.



- Other than Atma - Nothing Exists at all
 - This wisdom will destroy Ahamkara for good.
- After knowing there is no pot... Only clay, use pot for transaction...

When somebody asks... is there a pot?

- I say there is no pot... only clay...

Mithyatvam of Ahamkara :

- Understood only when Adhishtanam of Ahamkara is understood.
- Mithyatvam of pot understood, when you understand clay.
- Mithyatvam of snake understood only when you know rope.
- Mithyatvam of dream is understood only when you know waker.
- Ahamkara falsified by Atma Gyanam.
- Falsification of Ahamkara = Ahamkara Nasha.
- After falsification of Ahamkara, Ahamkara can't become real again (Reflected face not original)
- Once Agyanam is eliminated, it can't come back because Agyanam has no beginning.
- Real state of Jeevan Mukti / Sathya Sthithi is in which Jeevan Mukta uses Ahamkara with knowledge, Ahamkara is Mithya or maximum - Vyavaharika Satyam...

Gita :

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्श्ृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्चसन् ॥ ५.८ ॥

‘I do nothing at all’, thus would the harmonised knower of Truth think- seeing, hearing, touching, smelling, eating, going, sleeping, breathing. [Chapter 5 - Verse 8]

- Real I is doing nothing.
- Mithya Ahamkara in Mithya Prapancha doing Mithya karma.

Doubt :

- Aham Na Udeti ‘The I ‘ doesn’t rise = Jeevan Mukti.

Doubt :

- When will I become immortal?
- When Small 'i ' dies, I will be immortal.



When Ahamkara dies by Jnanam... then real I, am immortal.

- Possible only by Adhishtana Gyanam, Atma Vichara alone is solution.
- Verse 27 - 28 – 29 Atma Vichara verses, Upto 31 as means to Ahamkara Nasha. Falsification of Mukyatva Nischaya.

Verse 30 :

- Is Jnana Marga easy?

Katho Upanishad :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti ॥ 14 ॥

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [I – III – 14]

- Razors edge Raja Vidya Raja Guhyam.
- For prepared... Vichara easy
- For unprepared... Not appealing / Dryest / Bakti - wettest.. Tears roll.

Preparations :

- Viveka / Vairagya / Sadhana Chatushtaya Sampatti / Mumukshutvam



Very important

- Be mental Sanyasi and listen to Vedanta and Sadhana Chatushtaya Sampatti difference... Die to all roles for Vedanta.
- Sadhana Chatushtaya Sampatti / Die to roles / world... Called Indriya Nigraha here.
- Absorption = Samadhanam / Focussed listening.
- Sensory withdrawal / Jnanam - Karma / Mind / Prana / Paranchikani...

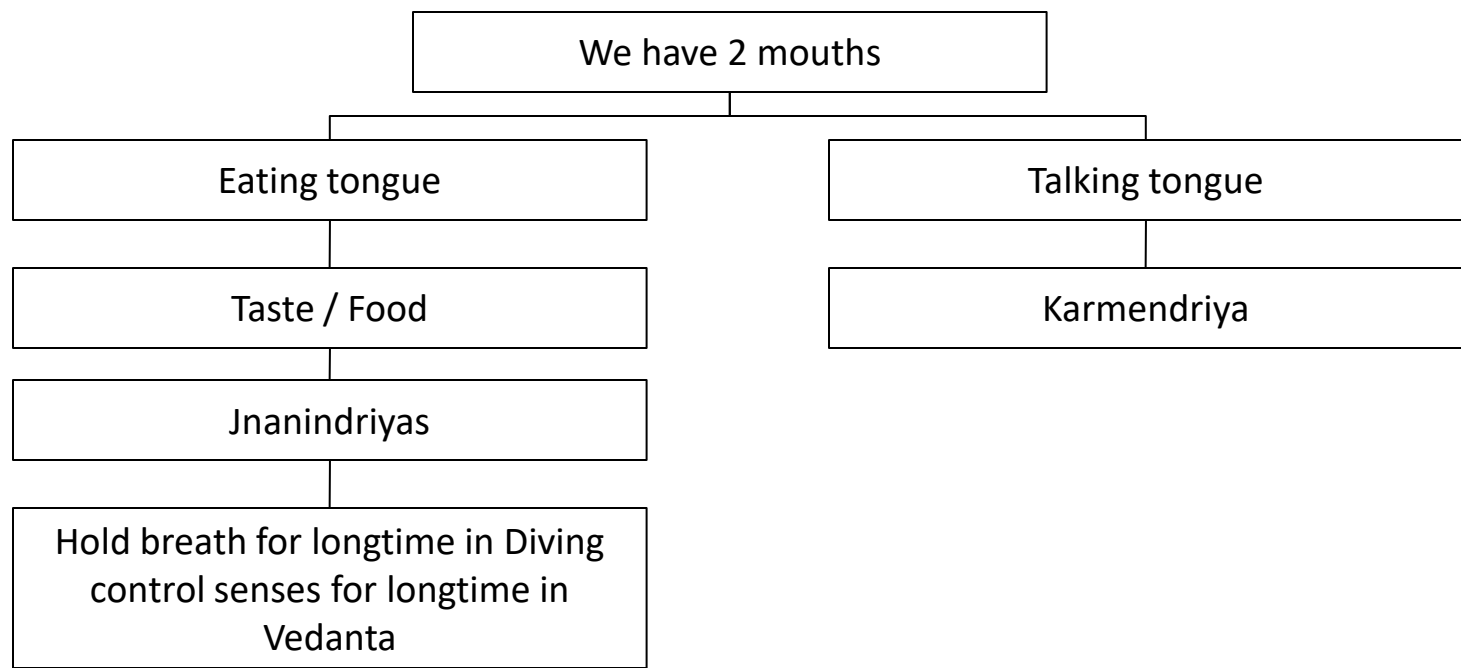
Example :

- To take water from well... Well-diver withdraws from world closes mouth / Dives.... to find path.
- Similarly Pranayama to quieten mind, Speak less to quieten mind.

Gita :

अपाने जुहति प्राणं प्राणे ऽपानं तथापरे ।
प्राणापानगती रुद्धा प्राणायामपरायणाः ॥ ४-२९ ॥

Others offers as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, restraining the courses of the outgoing and incoming breaths, solely absorbed in the restraint of breath.[Chapter 4 - Verse 29]



Gita :

- Vak Tapas... Anudvesha...
- Karma Yoga and Upasana Yoga... do well and Vak Tapas.

Gita :

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम्।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन्॥ ३.२६ ॥

The wise should not create confusion in the intellect of the ignorant who are attached to action. Efficiently performing all (His) duties with discipline, he should inspire (Them). [Chapter 3 - Verse 36]

Self enquiry not :

- Puja / Japa / Yoga / Ishvara Dhyanam.
- For balance of mind - Yama / Niyama Karma Yoga and values.

Asana / Pranayama / Pratyahara	Dharana / Dhyana / Samadhi
Upasana Yoga	Jnana Yoga - Who am I

- No transcending / No stopping / No suppression of intellect, Use subtle / Sharp / razor edged intellect.

Enquiry should lead to :

- Ahamkara = Mithya Nischayam. Moolam = Adhishtanam = Atma
- Who Am I leads to sleep / Blankness without Gyanam.

Gita says :

- Tad Vidhi... Atma Vare Drishtavyaha...
- Tadar Tham Stotavyaha
- Tadar Tham Mantavyaha
- Tadar Tham Ninidhayasitavyaha
- Atma Darshanam only by Sravanam / Mananam / Nididhyasanam.

Gita starts :

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रजावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

You have grieved for those that should not be grieved for; yet you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 - Verse 11]

अर्जुन उवाच ।

नष्टो मोहः स्मृतिर्लब्धा ब्रह्मसादान्मयाच्युत ।
स्थितो ऽस्मि गतसंदेहः करिष्ये वचनं तव ॥ १८-७३ ॥

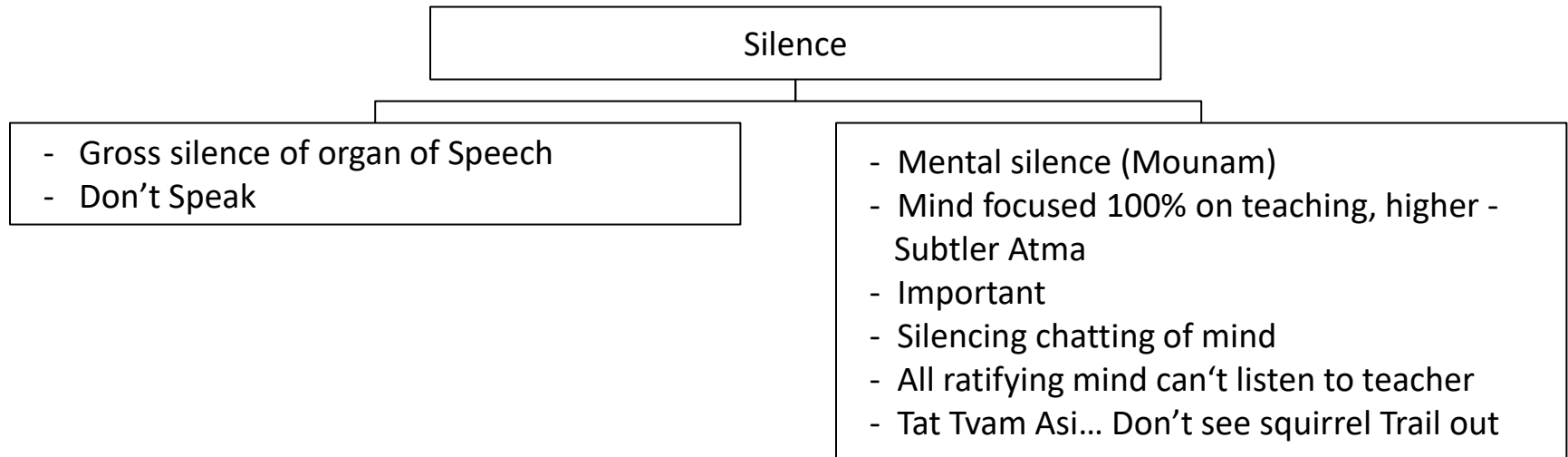
Arjuna Said : Destroyed is my delusion, as I have now gained my memory (Knowledge) through your grace, O Achyuta. I am firm; my doubts are gone. I will do according to your word (Bidding) [Chapter 18 – Verse 73]

Verse 31 :

- Atma Vichara as means of Ahamkara Mithyatva Nischaya.

Mano :

- Nirodha = Samaha = Silence.



- You are Ananda Svaroopam...

Don't Ask :

- Anyontara Atma... how can I be happy when my wife is like that.
- Be dead to surrounding like Saunaka and listen to Vedanta (Sravanam).
- Attachment to matching boy for unborn grandchild, will not help in Sravanam.

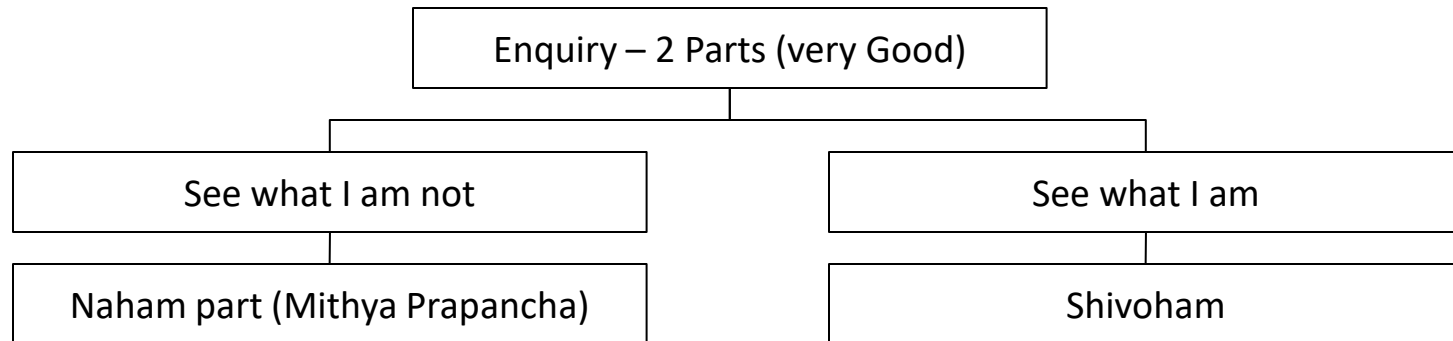
- External renunciation to silent mind (During Sravanam)



- More than enough
- Mananam / Nididhyasanam not required

Meditation :

- Optional Sadhana for silent mind... मज्जन्मनसा....
- With mind dead to worldly role, enter dialogue with Guru... Do Vichara of Satya Atma Vicharanam...
- Ahamkara Adhishtana Moola Atma!



- Take every object in creation - Neti / Neti...
- Body / Mind / Thoughts / Take each Kosha and say I am not Annamaya / Pranamaya / Manomaya / Vigyanamaya / Anandamaya

Lecture 20

(Lecture 19 repeated as 17)

Verse 32 : Result of Atma Vichara :

गवेषणात्प्राप्य हृदन्तरं तत्
पतेदहन्ता परिभुग्नशीर्ष्णा ।
अथाहमन्यत्स्फुरति प्रकृष्टं
नाहंकृतिस्तत्परमेव पूर्णम् ॥ ३२ ॥

gaveshanatprapya hrridantaram tat
patedahanta paribhugnashirsha |
athahamanyatsphurati prakrrishtam
nhankrritistatparameva purnam || 32 ||

When the very core of consciousness is attained by this inner search for the Self, the ego falls down with its head smashed into pieces. Thereafter, another wonderful “I” reveals itself there, not the ego, but verily the supreme All-pervading Brahman. [Verse 32]

- 1) Displacement of Ahamkara or ego I, and in the place of Ahamkara, occupies Higher ‘I’.
- 2) Ahamkara dethroned / Displaced and in its place Atma becomes Master - Figuratively Atma replaces lower ‘I’.

3) How do you practically feel the difference?

In Heart :

- Old ‘Ahamkara’ gone - New ‘Ahamkara’ with light? } No

Only change in understanding :

- Every transaction based on “ I am “ ego mortal ‘ i ‘.

I am immortal I :

- Change in motive in all transactions.
- Change in respective of self
- Change in regime / Government / Om has changed.

4) Removal of Ahamkara

- Dethronement of Ahamkara
- Displacement of Ahamkara

Doesn't mean 'Ahamkara' is totally destroyed /
Banished / Eliminated

- 'Ahamkara' s position has been scaled down Demotion.

Ajnani	Jnani
Ahamkara was Master	Ahamkara, demoted, it is only instrument for transaction

- Transformation from Dasa to Swami.
- Ahamkara is medium of transaction / Incidental Medium / Mithya medium.

Master I = Satyam :

- In Vedanta, Mukti,... Ahamkara goes.
 - Ahamkara is used only in Jeevan Mukti.
 - Mithya Ahamkara is more than enough for Mithya Jagat(worldly Transactions).
 - For unreal sickness in dream, unreal medicine is enough - Yakshona Bakhi Nyaya.
- 5) Mithya Ahamkara is compulsorily required for worldly transactions / Enough for worldly transactions.

To say :

- To do verbal transaction I need Mithya Ahamkara... Vachikam Vyavahara.
- Atma can't do Vachika Vyavahara, Unless Ahamkara instrument is used.
- 6) To be Brahman I don't require Ahamkara.
- I am Brahman (Adhishtanam for Jagat) with or without Ahamkara.
- To teach / To say, Aham Brahmasmi... Require Ahamkara.
- Without Ahamkara, I was / I am/ I ever will be Brahman.

Jnani :

- a) Uses Ahamkara
- b) Never free from Ahamkara totally.
- c) Jnani has demoted Ahamkara from position of subject to position of instrument.
- Vesham I put in Vyavahara.
- In Green room, I know I am Atma behind "Ahamkara" → Essence of verse 32.

Verse 33 :

अहंकृतिं यो लसति ग्रसित्वा
किं तस्य कार्यं परिशिष्टमस्ति ।
किञ्चिद्विजानाति स नात्मनोन्य-
त्तस्य स्थितिं भावयितुं क्षमः कः ॥ ३३ ॥

ah nkrritim yo lasati grasitva
kim tasya karyam parishishtamasti |
kinchidvijanati sa natmano.anyat
tasya sthiti m bhavayitum kshamah kah || 33 ||

What work or duty remains for the one who, having killed the ego, functions on spontaneously in this world? He recognises nothing apart or separate from the Aatman. Is there anybody who can imagine or understand his real state?
[Verse 33]

After replacement - Gita :

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्यार्थ मनोगतान्।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५ ॥

The Blessed Lord said : When a man completely casts off,
O Partha, all the desires of the mind and is satisfied
in the Self by the Self, then is he said to be one of
steady wisdom. [Chapter 2 - Verse 55]

- Mission accomplished
- Send Email to Lord “My job is over “ choose to use me anyway you want.

Jnani - Flute :

- Empty inside / Empty of ego.
- 9 Holes... 1 - Top, 1 - Bottom.... 7 For playing Svaras.
- Jnani attains fulfilment... stands out in society
unlike majority / Excels / Magnetic charm.
- Swallows Ahamkara like dream swallowed by waker.
- Similarly Ahamkara swallowed by Jnani. Understanding it as Mithya / Falsified.

Krishna :

- Sarvaan Karshati... Attracts by his personality, All to himself Embodiment of joy / Cheerfulness.

Samsara : one who repels in 2 days!

- What work is there which is to be implemented for Jnani?

Moksha accomplished :

- (Dharma, Artha, Kama included in Moksha - Finite - Included in infinite)

No more Karta - Bokta :

- Will always have something to do / To gain in future.
- Do something as duty... Biggest burden in society... till last breath.
- After duty - Vedanta not possible...
- Can never complete duty as long as Karta - Ahamkara is there... comes wave after wave.

Jnani :

- Has no duty because he has uprooted karta.
- If duty is there, it is transferred to Mithya Ahamkara... some fulfilled / Not fulfilled... part of drama.
- No sleepless night worrying about duty!
- Kruta / Krutayaha = Fulfilled.
- Don't tell outside - Duty over... will criticise Swami...
- Remove reaction and Tension.
- Take care of duty in relaxed manner = Jeevan Mukti.
- Jeevan Mukti description = Atma Vichara Phalam.

= Doesn't see / Perceive / Experience anything other than
Atma

His Vision :

- Idagum Sarvam Yadayatma....

- Anatma = Non substantial... Superimposed on Atma.
= All dream objects Non different from “ I “ the waker.

Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpanna-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- Same here... Doesn't see any Anatma... State of mind of Jnani... unfathomable!

One method :

- Become one... We can never visualise Jeevan Mukti's mind.

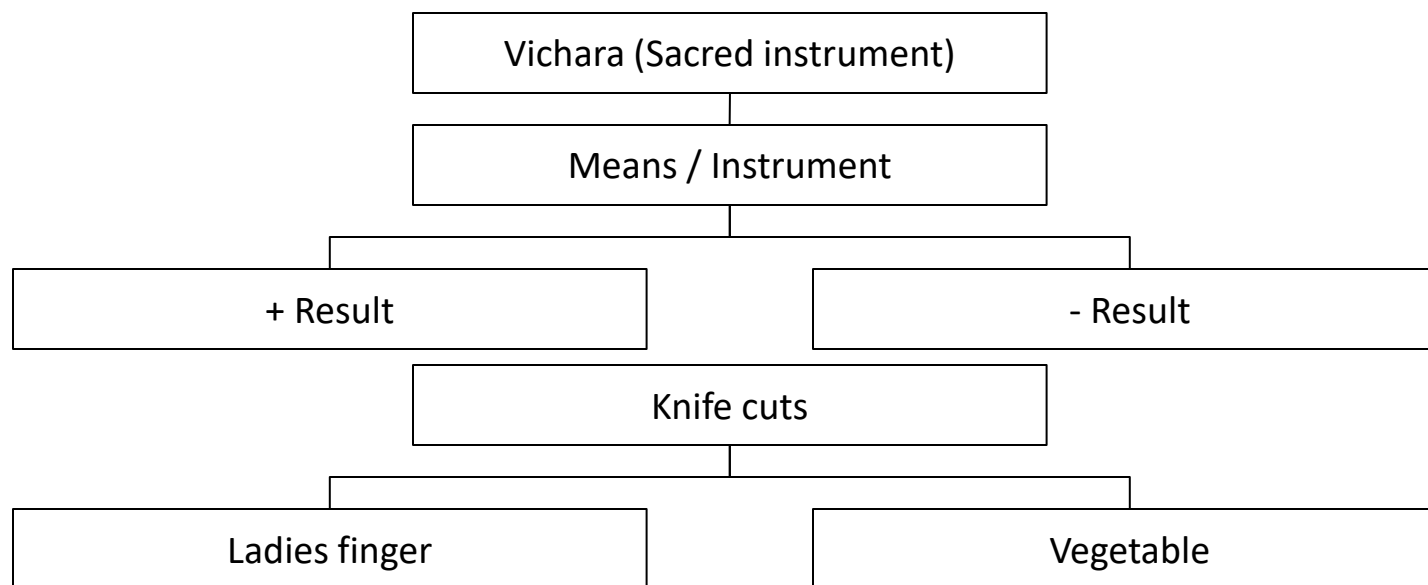
Verse 34 : Important Verse :

आह स्फुटं तत्त्वमसीति वेद-
स्तथाप्यसंप्राप्य परात्मनिष्ठाम् ।
भूयो विचारो मतिदुर्बलत्वं
तत्सर्वदा स्वात्मतया हि भाति ॥३४॥

aha sphutam tattvamasiti veda-
stathapyasamprapya paratmanishtham |
bhuyo vicharo matidurbalatvam
tatsarvada svatmataya hi bhati || 34 ||

It is clearly said in the Vedas, 'Tat-Twam-Asi' – 'That (the Atman) Thou Art'. In spite of it, if you do not realise your true nature and instead of practising Aatma Nishtha, engage in useless discussions as to whether you can attain it or not, only shows the imbecility or weakness of your mind. Further, even when you doubt it, the fact remains that the Aatma always shines as your very Self.[Verse 34]

- Vedanta Vichara = Atma Vichara.
- How to apply Vedanta Vichara(Sacred instrument)



Question :What is Vedanta Vichara meant for ?

- Securing independence from everything.
- Emotional independence / Dependence on God / Samsara.
- Any dependence irrespective of object = Samsara.
- Vedanta for education not entertainment.
- Detach attachment from everything shouldn't become attachment to Vedanta.
- Object of dependence causes irritation / worry / anger / anxiety.

Verse meaning :

- Vedanta tells you... You are Brahman, Source of Ananda and Shanti.
- Learn to derive peace and joy from yourself and Not Vedanta Vichara

Not depend on Guru :

- Vedanta Vichara not life long mission...
- Addict / Miserable.. If you depend on Vedanta for joy and peace.

Remember purpose of class / Vedanta :

- Don't make mind weaker / Dependent / Immature.
- Paramatma, source of infinite joy is available closer than Vedanta... tap your inner nature.

Vedanta :

- You are source of joy... very nature original Ananda accessible.
- Vedanta gives artificial Ananda...

Verse 35 : Unlike conventional knowledge :

न वेद्म्यहं मामुत वेद्म्यहं मा-
मिति प्रवादो मनुजस्य हास्यः ।
दृग्दृश्यभेदात्किमयं द्विधात्मा
स्वात्मैकतायां हि धियां न भेदाः ॥ ३५ ॥

na vedmyaham mamuta vedmyaham ma-
miti pravado manujasya hasyah |
drrigdrishyabhedat kimayam dvidhatma
svatmaikatayam hi dhiyam na bhedah || 35 ||

The glib talk of man, “I know myself”, and “I do not myself” are both ridiculous. Is there a double Self, with a difference between them as the seer and the seen? When, indeed, you attain Realisation, there is the Self and Self alone. [Verse 35]

- Vedanta unique knowledge because subject and object of knowledge is both “ I - Myself “

Common Features :

- All knowledge requires and it (1) Instrument
(2) Takes place in the intellect.

Problem :

- Subject and object can't be identical in any other knowledge except Vedanta.

Universal Law :

- Eyes can't see themselves
- Top of finger can't touch itself
- Tongue can't taste itself.
- Seer not seen - Phone can't ring itself.

Lecture 21

Goal :

- Falsify Ahamkara... Cause of Samsara.

Misconceptions Re : Atma Gyanam :

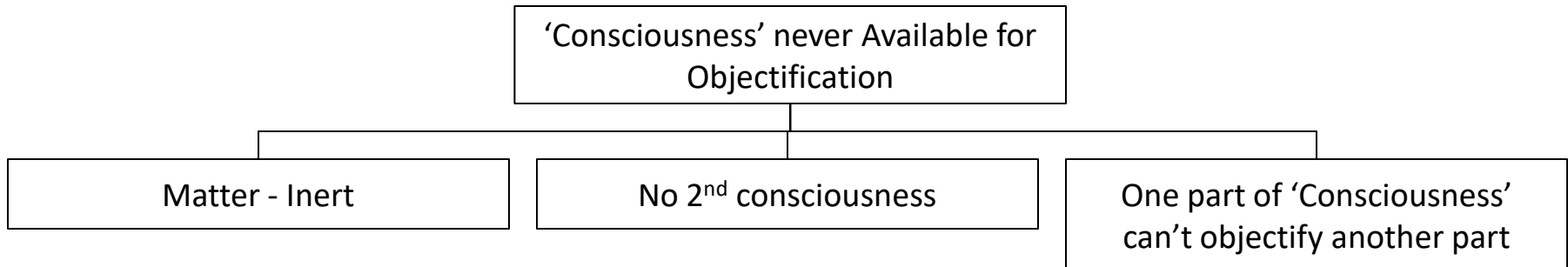
- 1) Not An event... in which unknown Atma is going to become known.

Anything in time is	Knowledge May not be in
Experience	Time

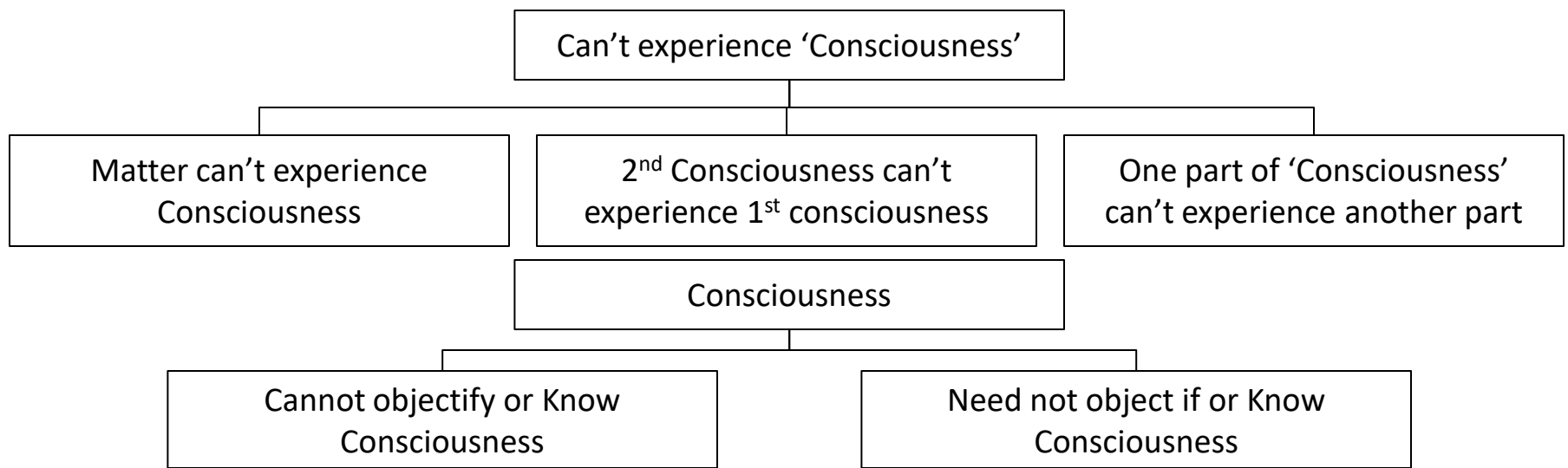
Before Objectification	After Objectification
Not Known	Known Visit to Ahmadabad!

Atma	
1) Never Subject to Objectification	2) It is of nature of consciousness

Who will objectify consciousness?



- Objectifying Consciousness, knowing 'Consciousness' as event, is Ruled out.



Maha Realisation !

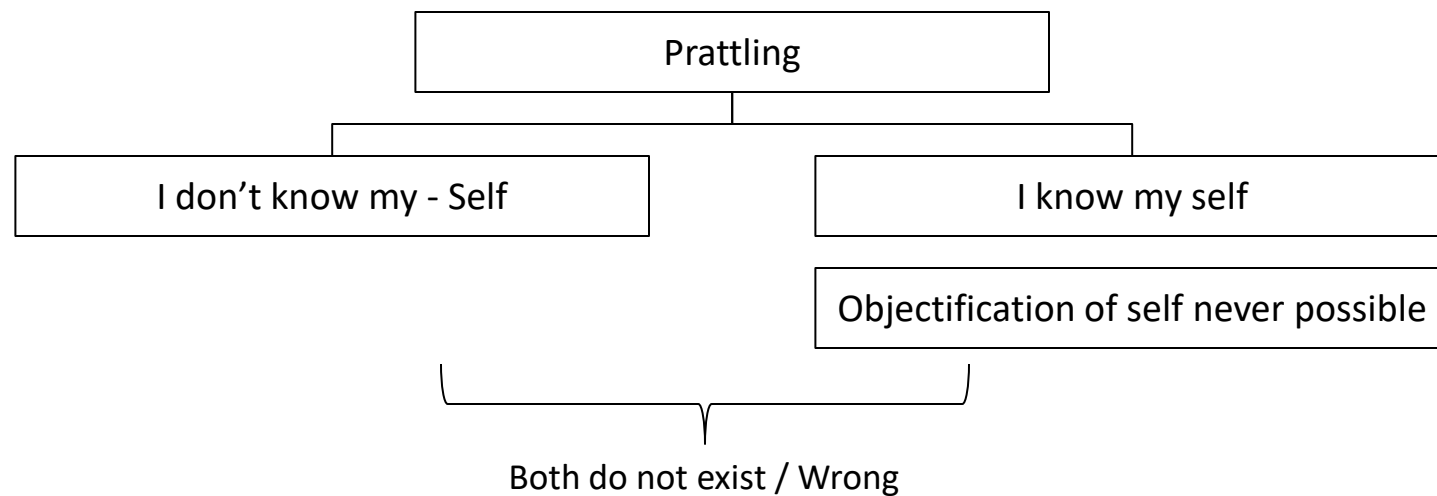
Knowing :

- Required only when there is ignorance about a thing.
- Nobody is ignorant of Consciousness, Everybody knows I am 'Consciousness' being, unlike inert things.
- Knowing not possible and Not required.

Whoever says :

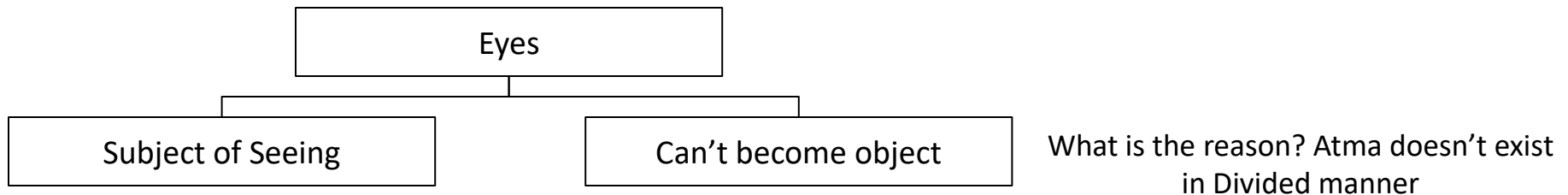
- I know Atma - I don't know Atma } Jokes
- Born out of ignorance.

मनुजस्य	प्रवादो	Big Joke
Human	Prattling	(Not Statement in Veda)



Grammatically :

- Can't have transitive verb in which both object and subject are same.



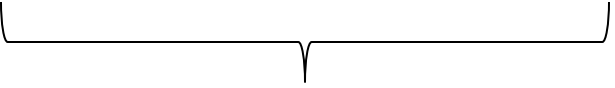
- In form of Drk(Subject) / Drishyam(Object)
- If Atma exists as subject, it can never be object... Therefore can't say I know myself.
- Atma Jnanam is logical contradiction, No division in Atma.

What is self knowledge for which seeker is working? Atma Jnani means what?

- 1) I am consciousness being is ever known fact.
- No doubt / ignorance about this fact.
 - No teaching required to say you are conscious being.

- 2) With reference to known Atma there are notions / concepts / object of my knowledge.
 - I am mortal / Located / 50 years old...
- 3) Vedanta deals with conclusions... we study attributes that we have attached to Atma.

Scriptures say :

- Attributes do not belong to Atma.
- Atma Jnanam = Knowledge about attributes I have attached to Atma
Doesn't deal with Atma.
- I am happy / Jealous / Angry / Mortal.

- We study Pancha Koshas.
- Attributes
- Ichha Dvesha... Sukham Dukham - Savikaram

Very Important :

3 conclusions reached after study of Atma :

- 1) All attributes I attach to me, doesn't belong to me.
 - All emotional problems that I attach to myself do not belong to me.
- 2) All attributes are Mithya.
- 3) As attributes are Mithya, they can't affect me / Taint me.

Why call it Atma Jnanam not Attribute Jnanam?

- Attributes attached to Atma before, now taken away from Atma.
- Therefore indirectly it is called Atma Jnanam, Figuratively called Atma Jnanam.
- We only study attributes and Find out whether they belong to me.

Upadesha Sahasri :

- Atma Jnanam = Negation of attributes.
- “Siddha Deham Aham Iti
Asmat Vyuskshnavat Dharmo Nivartate
Rajvan Abir Yutya tat Vaamsyadi Sashanai”...
If you can locate this mantra, insert it
- I know myself very well, Vedanta helps me to take away attributes.

I am	Completing sentence by Biodata
Atma Jnanam unlike Anatma Jnanam	Anatma

Verse 36 :

हृत्प्राप्य सद्भावनिजस्वरूपे
स्वभावसिद्धेऽनुपलभ्य निष्ठाम् ।
मायाविलासः सदसत्सरूप-
विरूपनानैकमुखप्रवादाः ॥ ३६ ॥

hrritprapya saddhama nijasvarupe
svabhavasiddhe.anupalabhya nishtham |
mayavilasah sadasatsarupa-
virupananaikamukhapravadah || 36 ||

Without attaining the state of Pure Consciousness which is one's true nature, and which is the basis of the Ultimate Reality, engaging in mere lip-talk as to whether the Aatman is real or unreal, whether it is with form or without form and whether it is one or many, is just the play of Maya. [Verse 36]

Primary thing to be done :

- Aim of Vedanta... Washing off attributes.
- I am Attributeless Consciousness... no need to add to I(Rich / Married / Father)
- I am Mukta already - Don't work for liberation.
- Turn attention to mind.
- Mind = Sat dharma, Abode / Locus / Location of Sat.
- Sat = Conscious principle... Reality / Existence / Consciousness.
- Mind is abode of Consciousness because consciousness is present in mind as witness of thoughts and absence of thoughts.
- When there are thoughts... I am conscious.
- When mind is blank... I am conscious of blankness, Mind is not really blank
- There is Consciousness which is aware of blankness.
- In mind Sakshi Chaitanyam is there as Witness of presence and absence of thoughts.
- Turn attention to Self evident Consciousness.

सद्भाव - Adjustment to हृत्प्र

- Go to mind which is abode of witness consciousness.
- Having gone to mind, how to turn attention to consciousness.
- Not looking for consciousness....
- Entertaining thought consciousness is myself = Turning attention to consciousness. 186

Turning attention to book as thought :

- Attention turning is entertaining of relevant thought.
- Turning attention to = Entertaining thought.
- Witness consciousness is not object but it is myself.
- I am consciousness... aware of presence of thought, absence of thought and even this thought.

Gita :

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किं चिदपि चिन्तयेत् ॥ ६-२५ ॥

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the self, let him not think of anything. [Chapter 6 - Verse 25]

- Manaha Krutvat = Entertain thought
- This is a thought {
- Aham chit Rupa Asmi
 - Aham Chidananada, Rupam, Shivoam... Shivoam
- Meditation - Not thoughtlessness.
 - It is entertainment of appropriate thought.

Who am I... I am consciousness...

- I am happy(Biodata) / Poor / Samsari... thoughts of Anatma / Attributes, don't belong to me
- Na me Dvesha / Na Me Lobha Mohav.... Chid Ananda Rupa..
- Entertain these thoughts - Thought of Atma(Good)

Entertain following thoughts :

3 Conclusions :

- 1) Attributes do not belong to me
- 2) Attributes are Mithya
- 3) Attributes don't taint me / can't touch me



Entertaining these thoughts = Atma Nishta, That witness consciousness I am.

- Entertainment of thoughts = Abidance in Atma, not physical action... Its verb.

Nishtam Upalabye :

- Come to these thoughts, Get this abidance in ' निजस्वरूपे ' - One's own real nature... Normally evident.
- I am conscious being is evident... before Vedanta, unlike inert table.

What is contribution of Vedanta?

- All attributes are different from me... Mithya / Don't touch me.
- Purpose of Vedanta... dropping attributes, I am Vedantic scholar / Teacher / Revered person / Sanyasi / liberated... Attributes.

Abide in :

- I Never had attributes, have Attributes, will have attributes.

Anupalabaya :

- Without getting this Abidance, scholarly discussions useless.

Monitor : Am I abiding in this?

- Worried about present set of attributes / Future set of attributes...
- All Vedanta useless if it doesn't stop this practice.
- I know I am Brahman... My wife not good!!



Brahman has no wife

- Crying and Telling Aham Brahmasmi... Nityoasmi... No use.
 - I can't remember - I have poor memory
 - I am worried, I can't attend next class
- } Maya - Promoter of Samsara

Vedantic Discussion :

- Sat / Asat Satyam - Mithya...
 - Sa Roopa - Vi Roopa
 - Saguna - Nirguna
 - Nana - Ekam
 - Plurality - One
- } Should lead to Nishta
- Am I using Vedanta to change attitude towards myself... to change understanding of myself... Or going Mechanically... 2500 cassettes...

Have you changed understanding :

- Prattling = Extension of Maya. Vedanta - Not emotional dependence.

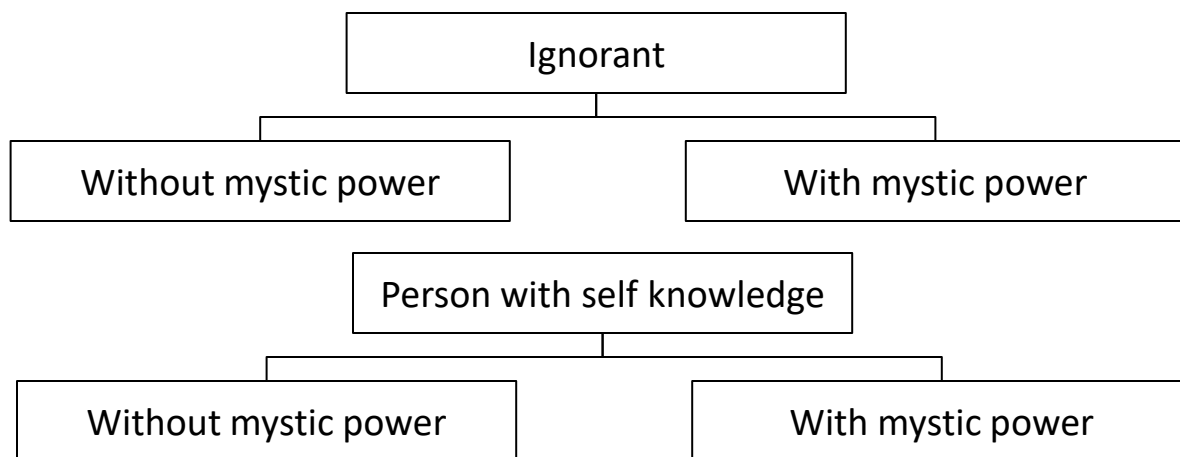
Verse 37 :

सिद्धस्य वित्तिः सत एव सिद्धिः
स्वप्नोपमानाः खलु सिद्धयोऽन्याः ।
स्वप्नः प्रबुद्धस्य कथं नु सत्यः
सति स्थितः किं पुनरेति मायाम् ॥ ३७ ॥

siddhasya vittih sata eva siddhih
svapnopamanah khalu siddhayo.anyah |
svapnah prabuddhya katha m nu satya h
sati sthitah kim punareti mayam || 37 ||

The only true attainment of a man of realisation is the awareness of the Infinite Reality. All the other powers (siddhis) are unreal like dreams. Will a person who has woken up from sleep take his dreams to be real? Even so, will a person established in the Reality ever come again to the life of Maya, the life of the world? [Verse 37]

- Removes misconception regarding self knowledge - Liberation...
- Vedanta not mystical realisation / Enlightenment.
- Truth = Self knowledge = Clear understanding in intellect
= Thought modification
- Liberation not Siddhi / Powers = Vyavaharika satyam, not self knowledge.



- Knowledge = Liberation.

Lecture 22

1) 8 Siddhis :

Anima :

- To become small.

Mahima :

- To become big / Expansion / Anjaneya for crossing ocean.

Laghima :

- To become light in weight - No size reduction.

Garinya :

- Increase in weight - Size same.

Praptihi :

- Reach any place at will.

Ishtivam :

- Being Lord / Ishvara - over lordship over nature.

Prakanyam :

- Bringing out anything at will – Materialisation by will.

Vashitvam :

- To control a thing - To control another person's thoughts.

Hold :

- Punya / Herbs / Stones / Chakra meditation / Mantra.

To get Siddhis :

- 1) Mentioned in Shastras.
 - 2) No connection between Siddhi / Spirituality.
 - 3) Siddhis come under Karma / Upasana Phalam.
- Fall under Samsara / Maya.
 - If a person doesn't understand limitation of Siddhis, will get distracted in spiritual Pursuit... side tracked...
 - Siddhi = will keep person within Samsara. Greatest Siddhi = Self knowledge.
 - Siddhis have competition to retain Sadhanas!

↑

Siddhis = Miracles

- Jnana = Aham Brahman Asmi, Aham sat chit Ananda Svaroopam Asmi.
- Glorifying Siddhis is immaturity / Ignorance Like Svapna = Mithya... within Maya.

Keeps person within Samsara :

- For person woken up from dream, Svapna not satyam
- Dream real when person is dream, falsified when woken up.
- Dream has only temporary validity.

Siddhi - Temporary use :

- Developing Punyam / years of Tapas end also and have gradation in Siddhis.

Patanjali Yoga sutra :

- Siddhis are obstacles... knowledge never ends / Never depleted.
- Sahaja Samadhi / Jnana Nishta = Non forgetfulness of fact that I am Ever free Brahman.
- No Maya / Ignorance... once knowledge is gained... Samadhanam.
- Self knowledge if given to others, knowledge will increase for you.
- Respect Muktas... Their values and knowledge.

Verse 38 :

सोऽहं विचारो वपुरात्मभावे
साहाय्यकारी परमार्गणस्य ।
स्वात्मैक्यसिद्धौ स पुनर्निरर्थो
यथा नरत्वप्रमितिर्नरस्य ॥ ३८ ॥

so.ahamvicharo vapuratmabhave
sahayyakari paramarganasya |
svatmaikyasisiddhau sa punarnirartho
yatha naratvapramitirnarasya || 38 ||

The contemplative meditation, 'Soham' bhavana, is of help to a sadhaka in his approach to the Aatman, only so long as he is under the idea that he is the psycho-physical entity consisting of body, Mind and Intellect. Once he has realised his oneness with the all-pervading Reality, it becomes meaningless for him to engage in 'Soham' vichara. It is as ridiculous as a man reminding himself constantly, 'I am a human being'. [Verse 38]

Warning :

- Don't study mechanically and forget original purpose, freedom from dependency.
- Study should not become object of attachment.

- Lord / Guru /Shastra... Vasana = Anatma Vasana.
- Form attachment initially, Benefit, grow and Drop it.
- All Vasanas useful means, not end in themselves, Same said in Verse 34 / 36 / 38.
- In the initial stages, Mahavakya Vichara compulsory / Valid.
- That Paramatma - I am.. Soham = Mahavakya...
- Highly useful / Great Sadhanam / Secondary means.

Why Sadhanam ?

- Vedanta Vakyam is Pramanam which generates Prama / End which is knowledge.

Pramanam	Prama
Means	Knowledge

- In seeking / Search of Param / Brahman / Fullness / Peace / Moksha / Fulfilment / real security / Spiritual search...
- Vedanta Vichara is of great help / Sadhana / Means.
- Until goal is attained, Sadhyam attained - Sadhyam is knowledge.

What knowledge?

- I am ever free Brahman, Aham Brahman Asmi.
- Until it is ever evident fact for me.. we have to do Sadhana.
- As long as notion continues... Feeling continues.

I am finite - Jivatma :

- Requiring transformation = Samsara.
- Struggle to be / Become someone else.
- In my mind / Goal in mind - Target... 2009 - Finish 10 Texts / Finish duty / Daughter take over.
- Once those things are completed, I look at myself as would be fulfilled person...
- From Present I, Dashing to Future I



Hope on that date, I will be fulfilled person.

- Misconception of yourself.
- If you are not satisfied now, you will never be satisfied in 2010.

Require Vedanta to tell :

- You are full / Complete today.
- Satisfaction is not connected with completion of project.
- Connecting satisfaction with completion of every project = Samsara.
- When you understand this, you are free.

Vedanta :

- Not become another attachment / Project.
- As long as you have Dehatma Bava... Ego connecting satisfaction with completion of project, is symptom of ego.

- Vapuratma Bava = Jeevatma Bava
= Samayavya பெரியமூச்சு

Watch mind :

Misconception is going or not ?

- Am I connecting peace of mind to completion of various projects?

Success of Vedanta :

- I am satisfied / Complete / Inspite of incomplete projects.
- Once you have attained this Jnanam.
- स्वा (Jivatma) - Atma(Paramatma) = Aikyam – oneness.

Discover :

- I never connect my fullness to any project.
- No Vedanta project for completion.
- No Moksha... after Brahma Sutra, Takes you away from project.
- Came to Vedanta to eliminate projects but Vedanta becomes another project.
- Ego connects everything into a project / Agenda...
- Its tendency to postpone fulfilment, symptom of Samsara

Vedanta	Samsara
<ul style="list-style-type: none"> - Here and now free - No project / Vedanta Vichara to be dropped 	<ul style="list-style-type: none"> - Free tomorrow?

- Non binding desire... Enjoy attending class...

Non Binding desire :

- If not able to study / Can't hear / can't see / can't come to class / Doesn't matter.
- Should not be cause of Samsara.
- Vedanta = Pramanam... irrelevant after knowledge.
- Person need not do Japam continuously.

I am a human being / 108 Times!

- I am Brahman - Fact for me... not meant for Japa, Fact to be understood.

Meditating :

- I am human is redundant.
- No Japa / No enquiry for Wise.
- Use Vedanta for avoiding worldly worries... Should not be addiction.

Verse 39 :

द्वैतं विचारे परमार्थबोधे
त्वद्वैतमित्येष न साधुवादः ।
गवेषणादप्राग्दशमे विनष्टे
पश्चाच्च लब्धे दशमत्वमेकम् ॥ ३९ ॥

dvaitam vichare paramarthabodhe
tvadvaitamityesha na sadhuvadah |
gaveshanatpragdashame vinashte
pashchachcha labdhe dashamatvamekam || 39 ||

Some people say that Dwaita (duality) is real for those who have not yet realised the unity of Existence. For them, it is argued, that duality alone is right and valid. The argument is that only after Self-realisation does Adwaita becomes true and real. The example given is of ten people who set out on a journey. They had to cross a river. After reaching the other bank they wanted to check that all had correctly arrived at the other bank. One man counted and found only nine were there. Each one, in turn, counted and found only nine. A passer by enquired what the problem was. He was told that one man was missing from their group which had ten but now there were only nine. The passer-by counted and told them that ten were already there. The fact was, they had all forgotten to count themselves. Ignorance alone was the cause of ten being misunderstood as nine.[Verse 39]

- Moksha not external event.
- Doesn't take place at Anatma level.
- No transformation at physical level.
- Your body glows... nothing to do with Jnanam..
- Siddhis at body level...
- Paramahansa Yogananda biography full of Siddhi - Miracles.
- Change in intellect = understanding of yourself / God/ world.

Lecture 23

Verse 39 :

द्वैतं विचारे परमार्थबोधे
त्वद्वैतमित्येष न साधुवादः ।
गवेषणादप्राग्दशमे विनष्टे
पश्चाच्च लब्धे दशमत्वमेकम् ॥ ३९ ॥

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Nature of Advaitam :

- 1) Advaitam - Not future event which is produced
 - Not mystic state
 - Not an experience
- All bound by time. Event begins and ends in time

Gita :

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २.२७ ॥

For, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve. [Chapter 2 - Verse 27]

2) Advaitam in Sushupti / Samadhi / Pralayam not real Advaitam.

- It is a misnomer...
- It is temporary Advaitam... Not Moksha
- It is fake name for potential Advaitam.
- Unmanifest Advaitam is potential / Fake Advaitam.

Logic :

- Advaitam in Sushupti or Samadhi, on waking up / Later, becomes Dvaitam.

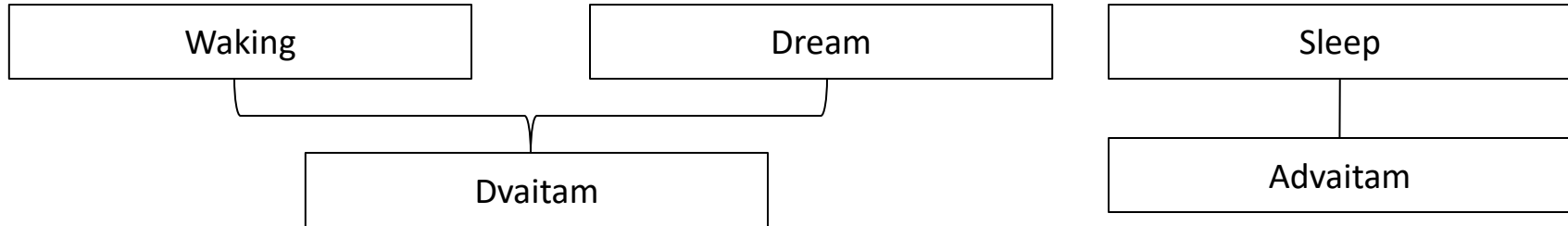
3) What is Advaitam?

- Advaitam is a fact which obtains all the time, not event / state / experience.
- This fact has to be understood... Understanding Advaitam is eternally obtaining fact.
- Understanding is called Advaita Jnanam.

Knowledge	Experience
<p>1) Mental event that can never be displaced by future experiences</p> <ul style="list-style-type: none">- $2 + 2 = 4$- Knowledge same in happy / Unhappy, in all emotional conditions and body's conditions <p>2) We require Advaita Jnanam not Advaita Anubavaha</p> <p>3) Always associated with a fact</p> <p>4) We need knowledge of fact</p>	<p>1) is Mental event which will be displaced by other future experiences</p> <p>2) Any experience is displaceable, mental event</p> <p>3) Experience is associated with fact and non fact also</p> <p>4) Sun rise experience - Not fact, earth going around sun = experience, not fact</p> <p>5) Experience associated with</p> <ul style="list-style-type: none">- Myth / Error- Fact

- Knowledge of Advaitam = Fact can't be displaced by future Dvaita experience.
- Advaita knowledge will not be disturbed by any Dvaita experience.

Advaita Jnani will continue to experience :



- These experiences will not disturb knowledge of Advaitam.
- Apply knowledge to Aham Brahmasmi... I am not going to become.

Brahman	Experience Brahman	Not go into State of Brahman
Event	Time bound	

- I am Brahman... to be known as fact... not experience, subject to displacement.
- That knowledge will not be displaced by any other experience I may go through.
- I am Brahman In spite of experience of Dvaitam.
- At time of Sadhana there is Dvaitam.
- At time of knowledge there is Advaitam / Moksha.
- Looking upon Moksha as future event, I am bound now... Will become free later... is a misconception.

Moksha Not a future event :

- It means Vedanta not understood, Moksha is here and now...

Example : 10 boys go to picnic :

- Leader is called. 10 in front... Looking for 10th man... Peace and security gone, Help me to contact him.

“ TAT TVAM ASI ”

- 10th Man - Fact all the time
 - Not after / Before knowledge
- By knowledge, did not attain / Become 10th man.
- Dropped Notion - 10th man lost.
- No new notion... Not experiential, Knowledge is an intellectual event.
- Emotional consequences lasting... Because he is no more worried about confronting parents.
- When we are looking for Ananda / security / Immortality / Fulfilment / peace, we are looking for 10th man.

Shastra :

- Names peace / Security / Joy... as Brahman.
- 10th Man wants to meet 10th man
- We think Brahman is an object to come across / I have to transform myself to Brahman.

- That Brahman is not an object to come across / Event to happen / Not transferred version of you.
 - That Brahman you were / are / ever... will be is an intellectual event... to be known.
 - Have to gain knowledge - No experience can displace that knowledge.
 - Whatever experiences Prarabda brings, can't displace knowledge that I am Brahman.
 - I am Brahman not because of health / ILL health... Inspite of my physical / Emotional / intellectual conditions.
 - Earth is round can be said with smile / Crying.
 - 10th Man, Considered to be lost before process of enquiry and At the time of enquiry.
 - When 10th man attained, the knowledge that 10th man was not lost, Dropped notion of loosing 10th man.
 - Similarly Moksha not event / Fact
 - Advaitam not event / Fact
- } Require knowledge

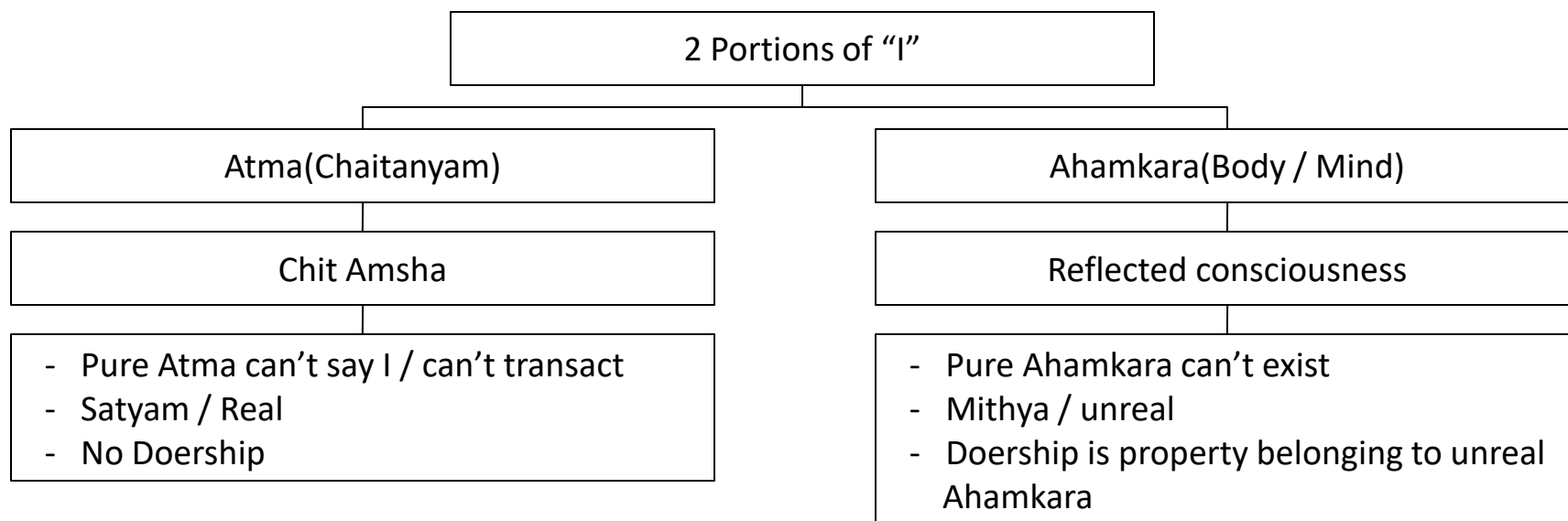
Verse 40 :

करोमि कर्मेति नरो विजानन्
बाध्यो भवेत् कर्मफलं च भोक्तुम्।
विचारधूता हृदि कर्तृता चेत्
कर्मत्रयं नश्यति सैव मुक्तिः ॥४०॥

karomi karmeti naro vijan
bhhvetkarmaphala m cha bhoktum |
vikaradhuta hrridi kartrrita chet
karmatrayam nashyati saiva mukti h || 40 ||

He who thinks 'I do this act' is bound to reap the fruit of that action. If through Aatma Vichara (Self-enquiry) he wipes out his sense of Doership, his triple karma dies and that alone is true liberation or release.[Verse 40]

- From Jeevas point of View.



- All transactions made by mixture of Atma and Ahamkara.

Statement :

- Aham Brahma Asmi made by mixture, Mixture I... Ignorant... or wise
- At the time of ignorance, I don't know Atma part.
- My higher nature Atma not known.
- Therefore I take myself to be Ahamkara.
- Even when I mistake, I have higher nature.
- Higher nature ignored because I don't know.
- When reality is not known, unreal becomes real.
- When waking is not known, dream becomes real.
- Unreal dream world appears as reality, When real waking world is covered.

- When my higher nature is covered, not known, lower Ahamkara is thought to be real.
- During ignorance I become real Ahamkara and Kartrutvam also real.

Fall :

- Ignorance of Atma
 ↓
- “Ahamkara is real”
- Kartrutvam is real
- Karma is real
- Karma Phalam is real
- Sanchita / Agami / Prarabda is real
- Astrology is real
- Bokta is real
- Sukha / Dukha is real, Samsara is real.
- From Ahamkara level all very serious / Very real.
- Once 3 karmas are there, Bokta is real, I have to experience consequences / Samsara.
- Starting point = - “Ahamkara is real “
 - World is real
- Prarabda exhausted by Parihara or death... Sanchita Karma can't be destroyed.
- As long as Ahamkara is real, No Moksha...

Only solution :

- Ahamkara must be made unreal, Dream must be made unreal.
- Dream can be converted to unreality, only when you wake up to higher reality.

Jnanam :

- 1) Other than Ahamkara, there is Atma original Consciousness which lends reflection to body - Mind complex.
 - 2) Original consciousness must be claimed as Myself.
- Claiming = Atma Gyanam.
 - From level of Atma alone, Ahamkara becomes unreal.
 - Moksha = Falsification of Ahamkara through Atma Jnanam.
 - Atma Jnanam = Intellectual process
= Knowledge not experience / Event / State.

Verse 40 : Meaning :

- Ignorant falsely thinks / Considers I am Ahamkara which is lower part of “ I “

Ahamkara definition :

- Body - Mind complex with reflected consciousness.

He thinks :

- I am Ahamkara - I am doing Prayaschittam / Karma, Endless.
- He is compelled to / Forced to experience Karma Phalam as long as he is Karta.

What do we do in Vedanta?

- Not teaching new theory.

Teaches :

- You are not karta, you don't need to do karma, Through karma no Moksha.
- Ahamkara falsified by Vichara.
- Not physically eliminated because - Body / Mind / Reflection will continue.
- It is only falsifying Body / Mind / Ahamkara.

In dream :

- After waking dream body disappears.
- After spiritual awakening, physical body / Mind doesn't disappear.
- There is change towards attitude of body / Mind... because of understanding.

Fact :

- Earth is round... Earth appears flat is experience.

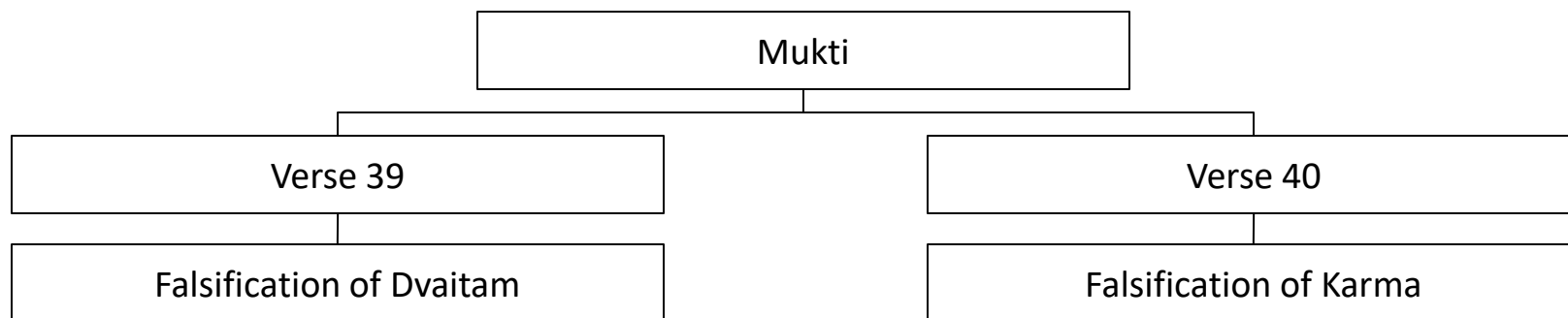
Fact :

- Earth is moving.. Earth is stationary is experience.
- Change in perspective is falsification - Kartrata / Doership falsified.
- Once Doership / Ahamkara is falsified all 3 karmas - Sanchita / Agami / Prarabda is falsified / Destroyed.
- Prarabda continues to be experienced but not taken as Satyam.
- Prarabda Anubava is seen as Mithya by Jnani...
- What is Mithya is not counted...

For Jnani :

- Presence of Prarabda is as good as not there.

From body's standpoint	From Atmas Standpoint
<ul style="list-style-type: none">- Body - Mind Satyam- W.r.t Dream body / Mind dream real- Dream hunger w.r.t dream body- Dream unreal from wakers standpoint	<ul style="list-style-type: none">- Prarabda is Mithya- Sanchita Agami / Prarabda is falsified = Mukti

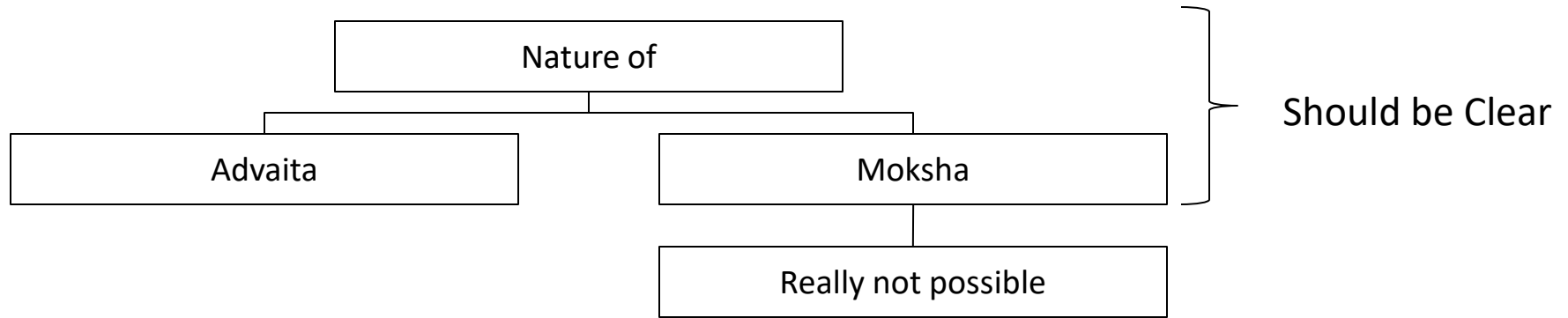


Verse 41 :

बद्धत्वभावे सति मोक्षचिन्ता
बन्धस्तु कस्येति विचारणेन ।
सिद्धे स्वयं स्वात्मनि नित्यमुक्ते
क्व बन्धचिन्ता क्व च मोक्षचिन्ता ॥४१॥

baddhatvabhave sati mokshachinta
bandhastu kasyeti vicharanena |
siddhe svaya m svatmani nityamukte
kva bandhachinta kva cha mokshachinta || 41 ||

The thought of liberation can arise only when there is the feeling of bondage. By enquiring, whose is this bondage, one realises the ever free self. Where, then, can the thought of bondage arise and where the thought of liberation. [Verse 41]



Technical definition :

- Moksha = Removal of bondage = Freedom.

In Vedanta :

- No such thing called bondage
- Bondage is notion in the mind.
- Accepting Moksha = Accepting bondage
= Ignorance
- Moksha is understanding there is no bondage to be removed.

What is freedom from rope - Snake?

- Take torch light and know there is no snake to be removed.
- No snake to be eliminated.

In Vedanta :

- No Moksha (Word Moksha is figurative expression)
- It is figurative expression for the knowledge that there is no bondage.
- Moksha is figuratively called liberation.

- Bondage = Not absence of knowledge
= Knowledge of absence of knowledge
- Bandha Abava Jananam = Moksha
- There is no bondage / There is no liberation is Ramana's version.

Lecture 24

Verse 41 :

बद्धत्वभावे सति मोक्षचिन्ता
बन्धस्तु कस्येति विचारणेन ।
सिद्धे स्वयं स्वात्मनि नित्यमुक्ते
क्व बन्धचिन्ता क्व च मोक्षचिन्ता ॥४१॥

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- 1) All Darshanams / Philosophies talk of one human goal of Moksha.
- 2) There is a universal human bondage called “Bandaha” / Samsara
- 3) Incapacity to accept oneself as he is cause of all human problem = Sense of limitation = Samsara.
- 4) What is solution to Samsara for Bandha Nivritti?

Vedanta :

- Moksha never possible / Required.
- Problem of bondage is taken for granted without enquiry.
- Assumed problem called Brantihi.
- Bandah Non-existent, therefore no ‘Question’ of Moksha.
- Therefore Vedanta can’t Prescribe Sadhanam for Moksha... Humanity working for Moksha.

Moksha from what? Bondage...

- Enquire into bondage... will talk liberation later...

Enquire :

- Nature of bondage
 - Locus of bondage.
 - I have bondage
- ↑
- Who is the 'I'... Real I can't have bondage.
 - Negation of bondage
- Seeing irrelevance of Moksha } = Liberation

Nirvana Shatakam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥३॥

Na Me Dvessa-Raagau Na Me Lobha-Mohau
Mado Naiva Me Naiva Maatsarya-Bhaavah |
Na Dharmo Na Ca-Artho Na Kaamo Na Mokssah
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||3||

Neither do I have Hatred, nor Attachment, Neither Greed nor Infatuation, Neither do I have Pride, nor Feelings of Envy and Jealousy, I am Not within the bounds of Dharma (Righteousness), Artha(Wealth), Kama (Desire) and Moksha (Liberation) (the four Purusharthas of life), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 3]

Ask : Do I have bondage?

Solution : Self enquiry....

Body	I – Atma	Who has bondage
- Mortal	- Immortal ↓ Our real nature, ever free	- Vichara = Sravanam / Mananam / Nididhyasanam - Where is thought of bondage? - If Bondage negated, no question of liberation

Jnani :

- Beyond bondage and liberation

Verse 42 :

रूपिण्यरूपिण्युभयात्मिका च
मुक्तिस्त्रिरुपेति विदो विदन्ति।
इदं त्रयं या विविनक्त्यहंधी-
स्तस्याः प्रणाशः परमार्थमुक्तिः ॥४२॥

rupinyarupinyubhayatmika cha
muktistrirupeti vido vadanti |
idam trayam ya vivinaktyahandhi-
stasyah pranashah paramarthamuktiḥ || 42 ||

Great saints and jnanis say that Mukti is of three types, namely, (i) with form, (ii) without form, and (iii) with and without form. These three (notions) exist as long as the ego exists. The disintegration of the ego, on which these different notions come as ripples, is the Supreme Liberation. [Verse 42]

- Division / Duality is cause of problem of Samsara.
- Moksha = Transcending division.
- Ignorant classify Moksha / Mukti into 3 types.

Different types :

Moksha	Trirupa
<ul style="list-style-type: none">- Salokya- Sarupya- Samipya Sayoja	<ul style="list-style-type: none">- Rupini- Arupini- Ubayatmika

Arupini :

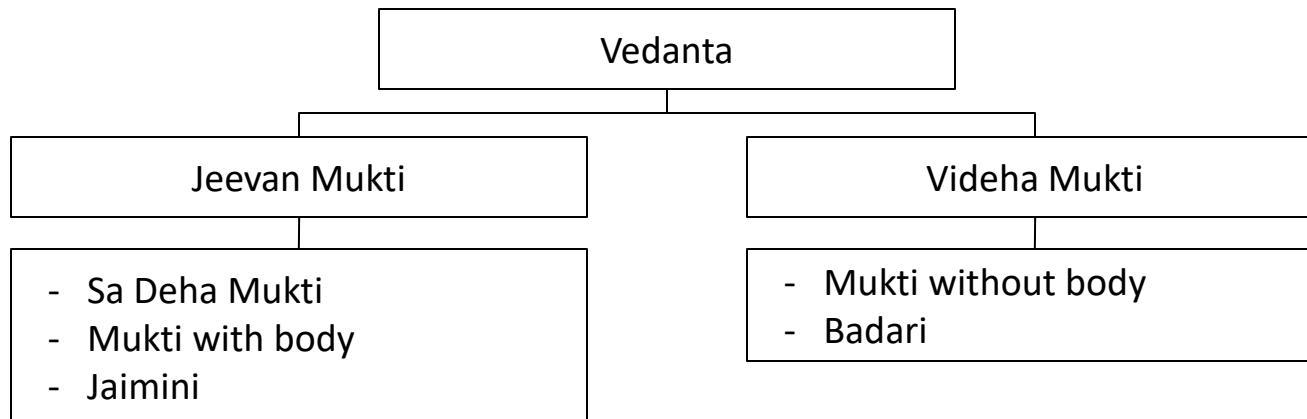
- Liberation = State of Jeeva without Shariram.
= Disembodied / Ashariratvam / Badara Acharya.

Rupini :

- Visishta Advaitam / Jaimini... Embodied Mukti...
- Jeeva with body goes to Vaikunta.. And has Mukti.
- Body should be there in Moksha.

Ubayantrika :

- Both - Types of Moksha are there = Vedanta.



Ramana's Mukti :

- End of Ahamkara which divides Mukti into several types (Likes Dividing)
- Jeevan Mukti / Videha Mukti not correct.

Ignorant talk of 2 :

- Mithya Deha... I am all pervading 'Consciousness'
- No body... No problem...
- Millions of bodies in me the Consciousness... One body ends / Doesn't end... no problem.
- I am different from all Sukshma Sharirams.
- If I am free from one Sukshma Shariram no problem...
- I am different from all Sukshma Sharirams = Realisation.

Jeevan Mukti / Videha Mukti... w.r.t. Ignorant people.

- Mukti = End of "Classifying Ahamkara " let classifying Ahamkara go away.

How many types of Ahamkara destructions are there?

- Destruction of Ahamkara = Understanding - Ahamkara is Mithya.
- Ahamkara will not physically go away from transcending Jnani...
- If Ahamkara goes away from Jnani, no Gurus will be teaching.
- Guru will be like desk / table, Guru requires Ahamkara to perceive the world / student / books...

- Destruction of Ahamkara is understanding that Ahamkara is only Vyavaharika Satyam
- Let it continue to do Vyavahara... writing books / Teaching / Establish Ashramas in keeping with Prarabda.
- I am not Vyavaharika Ahamkara - But Paramartika Atma.
- I - Paramartika Atma is ever free In spite of continuity of Mithya Ahamkara / Activity of mithya Ahamkara = Mithyatva Nischaya / Ahamkara.
- This is real Liberation - Paramartika Mukti.
- Teaching over.

Essence of teaching :

- 1) Ahamkara is cause of all problems.
 - World is not the problem / People not the problem.
- 2) Tackling / Handling / Deranging Ahamkara is only solution.

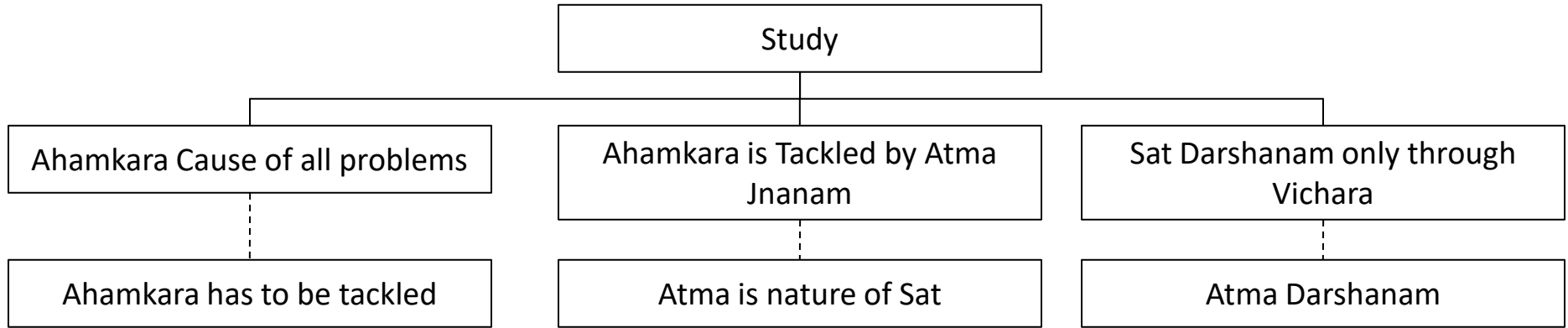
Cobra :

- Remove poison fang
- Cobra Safe

Poisonous part of Ahamkara :

- = Reality attached to Ahamkara.
 - = Take it out, then Ahamkara is like defanged cobra.
 - Like snake ornament - Worn by Lord Shiva.
 - We can also wear Ahamkara as ornament.... Defanged / Detoxifying Ahamkara.
- 3) Ahamkara can be tackled only by knowledge of Atma / Real Self / Higher Self by Atma Jnanam.
 - 4) Atma is of nature of pure existence = Sat which is not Part / Property / Product of the world.
 - Existence is pure entity which pervades and Enlivens the world.
 - Existence continues to survive even after world collapses.
 - That Existence = Atma = Sat, I am

- Atma Darshanam = Sat Darshanam
 - This is the only method of tackling Ahamkara.
- 5) Atma Darshanam possible only through Atma Vichara done with Guru / Shastra, systematic Vedantic study.



Verse 43 :

सद्धर्शनं द्राविडवाङ्निबद्धं
महर्षिणा श्रीरमणेन शुद्धम्।
प्रबन्धमुत्कृष्टममर्त्यवाण्या-
मनूद्य वासिष्ठमुनिर्व्यतानीत् ॥४३॥

saddarshanam dravidavannibaddham
maharashya shriramannena shuddham |
prabandhamutkrrishtamamartyavanya-
manudya vasishthamunirvyatanit || 43 ||

Sat Darshana, the pure philosophy of the Ultimate Reality, was composed by Bhagavan Sri Ramana Maharshi in Tamil. This magnificent work was rendered into Sanskrit – the language of the Devas – by Sri Vasishtha Muni, a great disciple of Sri Ramana. (Sri Vasishtha Muni, whose original name was Ganapati Sastri, was a great poet and a highly evolved spiritual soul) [Verse 43]

Note About 2 Authors

Original Author :

- Ramana in Tamil உள்ளது நாற்பது
- 40 Verses on that “which is”

- Vasishta Ganapathy Muni

- Secondary Muni

Shudhatvam :

- Artha Dosha - Without logical defects
- Shabda Dosha - without language defect

Example : Can't Say :

- Fire is cold
- Fire are cold

Utkrishtam :

- Not dealing with worldly things - Rivers / Mountain



Para Vidya, Raja Vidya / Not Apra Vidya

- Glory of translated Sanskrit version, words of Vasishta Muni also excellent.
- Pure existence is the ultimate Reality.
- Normally we know existence as adjective of object.
- Man / Table Exists.
- Existence = Noun / Only ultimate Substance (Sat - Tattvam Brahma Tattvam)

Original Verses	Translated Verses
<ul style="list-style-type: none"> - Moksha Ananda - Gives Ananda to only prepared Students - For Mumukshoos... desirous of Moksha - Mumukshu Loka = those with Viveka Vairagya Sadhana Chatushtaya Sampatti Mumukshutvam 	<ul style="list-style-type: none"> - Vishaya Ananda - For unprepared / Difficult / Terse / irrelevant Matter / Dukham - Such words of Vasishta Muni excel in firmament of Vedanta work

- Book / Text on destruction of “ Ahamkara “
- My work is like mirror capturing reflected light / Brilliant rays.
- It doesn't have its own light / Effulgence.
- It is shining only with captured glory.
- Sat Darshanam - like mirror... On the Wall
- It reflects Mayuka - Rays of light.

My work captures :

- Rays of Ramana's teaching.
- I have no original glory, whatever glory I have is borrowed teaching of Ramana...

Ramana's Teaching :

உள்ளது	நாற்பது
- Sun	<ul style="list-style-type: none"> - Teaching / in 40 Rays - Sanskrit Version = Mirror - Mirror has only borrowed glory / light – Reflected light

Ramana :

- Ahamkara - Manusha
- Avatara of lord